THE EXPOSITORY TIMES

Notes of Recent Exposition

THE beginning of a new half-century provides a very appropriate occasion for taking stock of ourselves and examining the prospect that lies before us. While many attempts have been made to do this, there is always room for any book that presents the issues in a fresh and interesting way. Welcome may, therefore, be given to *Signs of Hope in a Century of Despair*,[1] by Professor Elton TRUEBLOOD of Earlham College in U.S.A. Mr. TRUEBLOOD is a Professor of Philosophy, and his book is based upon lectures which have been delivered in many parts of the United States. The S.C.M. Press is to be congratulated on its enterprise in publishing the volume in Britain, for the style is attractive, the argument is clear, and the writer obviously possessed of deep Christian conviction.

The signs of hope that Mr. TRUEBLOOD chiefly emphasizes are the Rise of the Horizontal Fellowship, The Vitality of the New Theology, The Emergence of Lay Religion, and The Growth of Redemptive Societies. He appears to be fully abreast of all that is happening on both sides of the Atlantic, and his knowledge of British theological writing is extensive. It may be helpful to give some account of what he calls The Vitality of the New Theology, taking as his key-note the saying of T. S. Eliot, ' Theology is again a masculine discipline.'

The modern chapter in vigorous religious thinking took shape about twenty-five years ago with the rise to prominence of Berdyaev, Schweitzer (with his ' Decay and Restoration of Civilization '), and Niebuhr. Barth was, of course, making his own contribution by this time. The first great emphasis of this new theology, Mr. TRUEBLOOD asserts, has been a renewed realism about man's nature, which synchronized with a kindred movement in philosophy called ' Philosophical Anthropology.' The fundamental insight of both was that the predicament of man was essentially chronic and therefore continuous, because man carries within himself the seeds of his own pain and sorrow. ' The disappointments of the modern scene were expected by Christian thinkers, because the Christian faith has a realistic estimate of man which includes the conviction that whatever man does, he does as a *sinner*.' He pays tribute to the work of the too-much neglected T. E. Hulme in drawing the attention of the ' intellectuals ' to the doctrine of original, or as Mr. TRUEBLOOD prefers to call it, ' indigenous ' sin, and he recognizes the influence of Mr. T. S. Eliot in making this doctrine familiar to circles that have chosen very largely to ignore it.

This Christian estimate of man's nature saves us from a great deal of delusion, for we can be sure that the old human evils will appear in new economic settings as truly as in the old. ' This saves us from the gullibility of scientism (*sic*), the notion that if only we can have enough science we shall have a good world. Even now the Christian estimate saves us from an easy belief in a technological heaven. Men may be as vicious with chromium fittings as in cabins, while neon lights are not likely to make men more virtuous than are kerosene lamps. Murders occur in tiled bathrooms as easily as anywhere else.'

At the same time, Mr. TRUEBLOOD is careful to point out that while the Christian doctrine of indigenous sin may dim some of our romantic hopes, it is wonderfully helpful in giving us a rational basis for concrete effort in avoiding in advance some of the worst failures in ourselves and others. ' It saves us from all the false optimism of naturalism which, when it goes sour, often becomes the dangerous cynicism on which totalitarian systems thrive.'

The second major emphasis of the new theology is that upon the uniqueness of the events to which the Christian faith points men and women in this or any other time. It has been found that natural religion is not enough. The Bible, Mr. TRUEBLOOD points out, is more concerned with events than with ideas. ' It is not the Bible, but the tenth book of Plato's " Laws " that gives the best early formulation of the cosmological and teleological arguments.' The upshot, he says, is that Christian history is vastly more important than Christian theory. The heart of the gospel is the exciting

[1] S.C.M.; 7s. 6d. net.

historical fact that the Eternal Word became flesh and dwelt among men.

At this point he calls attention to the danger of an incipient heresy, which he calls 'Unitarianism of the Second Person.' He believes some of the continental theologians to be guilty here, through their failure to mention either God as Creator or the Holy Spirit as Comforter. 'The old-fashioned Boston Unitarianism was that of the First Person, while the Pentecostal sects tend to produce a Unitarianism of the Third Person, but the lesson of Christian history seems to be that the fullest truth lies in the rejection of even Second Person Unitarianism and in the espousal of a full-bodied Trinitarian faith.'

The third emphasis of the new theology he finds to be on 'what may usefully be termed the Total Gospel.' Faith was formerly presented often as an absolute necessity for the life everlasting. Now we have come to see that the faith is an absolute necessity if life here on earth is to be saved from catastrophe. Thus the sense of urgency returns to preaching. Paul Tillich's book of sermons, 'The Shaking of the Foundations,' is commended very rightly by Mr. TRUEBLOOD as exemplifying this new masculine theology at its best. Gone is the cleavage between the individual gospel and the social gospel, gone also any cleavage between preaching for a world to come and for the world here and now. 'The burden of the total message of the total gospel is that we shall die—unless!'

Dr. Paul RAMSEY, Associate Professor of Religion at Princeton University, has written a thoughtful and comprehensive book [1] on the presuppositions of Christian Ethics—so thoughtful and comprehensive that it may well serve as a textbook for professional and other serious students of the subject.

As a treatise on basic Christian ethics, the book endeavours to stand within the way the Bible views morality. It contains an introduction to the ethical teaching of the New Testament and to the moral philosophies of St. Augustine, St. Thomas Aquinas, Martin Luther and (less fully) Sören Kierkegaard. And in order that the Christian viewpoint may be better appreciated expositions are given of non-Christian viewpoints as such are found in Platonism, Aristotelianism, Hedonism, British utilitarianism, and other theories. The relevance and application of Christian ethics are also considered, and the book closes with suggestions towards the formulation of a broad Christian social policy.

About the middle of the book there is a section on 'The Immoderate Life,' and a summary exposition of this section may serve to indicate the author's scope and style. It is the last section of the chapter on 'Christian Virtue' and is actually a consideration of the Christian view of Temperance and at the same time of the Christian Intemperance.

The author begins by citing Augustine's statement that in Christian temperance not all impulses, as in the Greek ideal, but all impulses except one are restrained; and that one is love for God, of which there can never be too much. Thus Jesus' 'ethic of the extreme' is to be distinguished from Aristotle's 'doctrine of the mean' and from the Stoic ideal of repression or self-control. There can never be too much love for God, nor too little of the impulses that compete with love for God.

Similarly, despite the influence of Aristotle upon him, Thomas Aquinas looks upon the immoderate, as distinguished from the moderate, life as an ultimate ideal. It is the immoderate or intemperate love for God that leaves the Aristotelian way of moderation behind and substitutes for it a Christian asceticism. From this acknowledged intemperance all lower forms of satisfaction fall under more severe restriction, and the ideal of the 'golden mean' is reformed away.

The value of immoderation or intemperance in the moral life is indubitable. 'In contrast to the virtues of reasonable, temperate living stand the intemperate religious attitudes, faith venturing beyond the limits of what is neatly demonstrable, hope remaining expectant when the conditions do not warrant it, love forgiving the unpardonable. These are the exuberant, jubilant virtues; and Christians know that without such enthusiasm there can be no religion—no, nor much living either. Hope is the typical "theological virtue" when these are considered as characteristics of immoderate Christian living.'

When Paul writes, 'love hopeth all things,' the essential intemperance of Christian ethics becomes wholly explicit. When love for one's neighbour flows from the controlling love of God in Christ, it stretches hope far beyond prudent moderation. It hopes all things. And Kierkegaard remarks that the love which hopes all things sets for itself the task of 'always hoping.' It is a task for which external conditions can never give sufficient

[1] *Basic Christian Ethics*, Scribners; 21s. net.

warrant. Confidence grounded in external conditions is not Christian hope, but merely calculating common sense. 'What Paul means by hope, always hoping so as eventually to hope all things, springs from within; it is an enthusiasm perpetually renewed out of the fires of Christian love, issuing out of the spirits of men with transforming power upon the otherwise hopeless conditions which surround them.'

It may be observed that as the Christian's love for his neighbour is always hopeful in face of even the most hopeless outward conditions, the death of a civilization is no final destruction of Christian hope. As we love ourselves more than we desire any kind of self-improvement or self-development for ourselves, so we should love our neighbours despite any kind of setback in their improvement or development. Both self-love and love for one's neighbour as one's self possess a sense, as Maritain puts it, that the end of *a* world is not the end of *the* world. 'While under historical circumstances love for certain values is soon driven to moderation, love for self and for neighbour as one's self always remains hopeful; and *a fortiori* love for neighbours according to the controlling love of Christ immoderately hopes all things.'

It will be gathered that Dr. Ramsey deals thoughtfully with his subject, building his expositions on the Bible and the writings of great Christian theologians. That he deals with it comprehensively may be judged from a perusal merely of the Table of Contents. In further elucidation of the idea of Christian love we add the following from another context: 'The "as yourself" of the commandment ought never to be understood as if the individual remains somewhat on this side of the chasm separating him from his neighbour or as if he merely divides the ground between them, adjusting self-regarding and other-regarding sentiments in fifty-fifty or some other proportion. Neighbour-love, of course, contains the presupposition that every man loves himself; Christianity does not begin without this presupposition; but this is by no means a *flattering* assumption. To the contrary, the commandment has as "its intention to strip us of our selfishness," to open the "lock of self-love as with a pick-lock."' Further words of Kierkegaard are thereafter cited.

The Interpretation of the Parables of Jesus

By Dr. G. H. Boobyer, King's College, Newcastle-upon-Tyne

The Rabbis used parables; so did Buddha, Confucius, and other religious teachers; but Jesus excelled them in the art. The quality of Jesus' parables is, in fact, so outstanding that, as Dr. A. T. Cadoux observed,[1] they constitute valuable evidence for the historicity of Jesus.

The parables have been widely used in Christian preaching and teaching; and over the last fifty years they have had their share of attention in Biblical scholarship. In consequence, we see more clearly than we ever did how Jesus employed them. This is great gain. The results do not always support commonly accepted interpretations of the parables, though this does not necessarily mean that such interpretations should be abandoned, if they have spiritual value. We are entitled to let the Scriptures speak to us as they will; and an effective, prophetic utterance may well spring forth from a parable, even though it hinges upon a turn of meaning not originally given to the story by Jesus. But, if we intend to claim the authority of Jesus for such insights, we must make sure that they do represent His teaching. Here Biblical scholarship rightly exercises an important function, for the spirits of the prophets should be subject not only to the prophets, but to some extent to the professors! That must be the way if the Church values truth as well as vision; and it delivers us from such fancies as would use, say, the story of the Labourers in the Vineyard to claim the authority of Jesus for a society in which, under all circumstances, there is equal pay for very unequal work!

What, then, are the main contributions of recent Biblical scholarship to our understanding of the use of parables by Jesus? It has helped us to see: (1) the limitations of allegorical methods of interpretation; (2) how the Apostlic Church and the compilers of the Gospels used the parables; (3) the importance of trying to put the parables into their original settings.

The allegorical interpretation of parables has had a long run. It was much used from the sub-apostolic age onwards. Augustine elaborately allegorized the Parable of the Good Samaritan—the thieves in the story were the devil and his evil spirits, the Samaritan stood for Christ, the inn was

[1] *The Parables of Jesus*, 13 f.

the Church, and St. Paul was the inn-keeper! Almost every detail was considered allegorically meaningful. This type of exegesis has been common right down to modern times. Though Archbishop Trench of Dublin, in his well-known book on the parables,[1] expressed the intention of maintaining a middle course between extreme allegorizing on the one hand and, on the other, a refusal to regard any detail as in itself significant, he did in fact retain a good deal of allegorical interpretation. For him, the Samaritan was still Jesus rescuing those broken by sin or trouble on the journey of life, and the inn was still the Church —the place of refuge for these pitiable wayfarers.

This method of handling the parables came quickly under fire in modern research. A. Jülicher[2] denied that Jesus ever used allegory, and so did not accept the genuineness of parables which looked like allegories. Whilst many scholars would now regard Jülicher's judgment on this point as extreme, it has come to be widely agreed that the parables should not, for the most part, be treated as allegories if we want to see the meaning which Jesus gave to them. Not the details, but the central point of the story contains the key to its teaching; and these stories do generally 'grow to a point,' or to one or two main points. The Labourers in the Vineyard is a narrative building up to a climax which consists in the complaint of the all-day workers about their own payment in comparison with the generous payment made to the short-timers, together with the employer's defence of his action. The unscrupulous steward who seeks favour with his lord's debtors by cancelling fifty or twenty per cent. of their debt does so because a crisis is impending, and action must be taken. That he acts in his roguish manner, true to form, in no sense spoils the force of the outstanding point—with an emergency imminent, even knaves need not be fools; in their way they know how to get ready!

It all means that the parables are constructed so as to evoke some judgment about an everyday situation; they clarify a special point which the hearer is then expected to transfer to a religious issue. Most of the detail has only the purpose of working up the scene to the required focus. To realize this is to discover the right approach to the original sense of the parable. We must first look for its main point; there lies the clue to its meaning.

What now did the Apostolic Church and the Gospel writers make of the parables of Jesus?

It is common knowledge that the material in the Gospels has been wrapped around with an element of interpretation. Christology, eschatology and other ecclesiastical interests all played some part in giving the Gospel tradition the form in which it now appears. Naturally the parables have not wholly escaped these influences.[3] In this connexion Mk 4^{10-12} and the parallel passages in Matthew and Luke certainly attract attention. They have long been held to say more about the use of parables by the Gospel writers than by Jesus! Surely He who came to call sinners to repentance employed parables to make His call clear—not to blind people to His word in order that they should not repent, nor find forgiveness! Yet the latter is Mark's view. It is shared to some extent by Matthew and Luke. They all regard the parables partly as riddles, esoteric sayings containing a variety of hidden meanings understood only by the initiated in the Church. This must be a conception of parables which emerged in the Church after the Crucifixion of Jesus; but how could it arise? It was only possible where the Church had lost the original setting of many of the parables so that the importance of the focal point and its relation to its first context were no longer plain. That the original circumstances under which the parables were spoken by Jesus has in most cases been lost is readily seen from the Gospels themselves. Some have been brought together in blocks with little or no information about the occasion of their delivery, as in Mt 13. Or the Evangelists may give diverging information about the circumstances under which Jesus spoke them. Mt 18^{1}, for example, makes the Lost Sheep first addressed to the disciples, whereas Luke says that it was spoken to complaining Pharisees and scribes (Lk 15^{2}). This reveals uncertainty about the original setting of the Parable.

Since, then, many parables were handed down shorn of much of the context in which they were first used, the Church naturally proceeded to relate them to the needs and conditions of its own life in the Apostolic Age—to missionary needs, to the instruction of converts, to the responsibilities of pastoral office or the problem of the delayed Second Advent. A study of the form and context of the parables in the Synoptic Gospels reveals this process at work. In the light of it we can more fully explain Mk 4^{10-12}. Not only had the parables come to be regarded partly as obscure sayings, but Mark and his fellow-church members saw in them a method which Jesus used in order to maintain the Messianic secret. That is to say, these verses as they now stand, reflect the christological apologetic of the Church in the Apostolic Age.

[1] *Notes on the Parables of our Lord* [10] [1866].

[2] *Die Gleichnissreden Jesu*, ii. [1910].

[3] Attention to this difficulty in parable interpretation is a special feature of an able book recently published by Professor J. Jeremias of Göttingen—*Die Gleichnisse Jesu* [1947].

Mt $13^{36ff.}$ illustrates another type of interest at work. The passage explains the Parable of the Tares and speaks of 'sons of the evil one' existing along with the righteous *in the kingdom* (*v.* 41)! Surely Jesus never spoke of the possibility of that? Apparently the Church from which this Gospel came had applied a parable originally referring to the good and bad in Israel, to the problem of the presence of evil-doers along with the faithful in the Christian Church. Differences between the Gospels in their interpretations of similar parables, or applications having little to do with the main point of the parable, are partly explicable on similar lines. Matthew evidently regarded the lesson of the Parable of the Labourers in the Vineyard to lie in Jesus' saying about the first and the last (see Mt 19^{30} and 20^{16}); but any question of first or last occurs in the Parable only in the order of payment, and this is obviously a subsidiary detail. Matthew's view probably arose because the Parable was sometimes used that way in the instruction of church members, or possibly in polemic against the Jews. It might have been employed in support of the Church's conviction that although the Jews had first received the gospel of the Kingdom through Jesus, the Gentiles were also called and had, in fact, made the first extensive response (cf. Ro 1^{16}, Ac 28^{23-28}, etc.).

It is also not difficult to see what method the Early Church used in working out many of these re-interpretations. There are only two detailed explanations of parables in the Synoptic Gospels—those of the Sower and the Tares. They both bear signs of being compositions of the Apostolic Church, and both concentrate upon detailed, allegorical exposition. The same process can also be seen in subtler touches in the text of the parables as we have them. For example, Luke's version of the Wicked Husbandmen (Lk 20^{9-18}) speaks only of the sending out of three servants singly and in turn. Mk 12^{1-11} and Mt 21^{33-41} mention the despatch of many servants—a slight change even in the narrative in order to have in these servants a more explicit, allegorical reference to the succession of prophets whom God had sent to Israel.[1] Thus, although Jesus Himself used some allegory, the Gospels reveal the later Church carrying the process further, and thereby bringing out applications of the parables which were not made by Jesus. Allegorizing is mostly a secondary development in parable exegesis, and goes back not simply to Augustine or earlier patristic writers, but to the Apostolic Age!

Such discoveries leave us with an important question: How far can we hope to get behind these secondary features and find the sense of the parables as used by Jesus? In some instances we cannot be sure of success. But in many cases we can; and the attempt is rewarding. It brings a new appreciation of the skill and power of Jesus as a teacher. What we have mentioned as the third outstanding contribution of scholarship to the interpretation of the parables points the way: we must try to reconstruct the original setting of the parable, and then look again at its chief point in relation to that context. To whom was the parable first spoken? To what theme was it related? Admittedly, these questions are not always easy to answer, though in a few cases the Gospels help us out—for example Lk 7^{36-50} preserves several details of the original occasion of the Parable of the Two Debtors. But for the most part we have to rely upon more general information supplied outside the parables about one aspect or another of the message and ministry of Jesus. What did Jesus preach about the Kingdom of God? Or about God's mercy and judgment? Why was He opposed and criticized? What did He say about the conditions of discipleship? These were dominant issues in His ministry, and will therefore be the subjects to which most of His parables had reference. Three of them deserve special mention.

As the title of Professor C. H. Dodd's well-known book on the parables indicates,[2] many parables treated directly of some aspect of the Kingdom of God. 'The kingdom of God is like . . . ,' or some such phrase, is a frequent beginning. It means that some aspect of the Kingdom of God is set forth in what follows. Now, whatever views one may hold about the nature of the Kingdom in the teaching of Jesus, one thing is certain: Jesus came into Galilee preaching that the Kingdom of God was at hand, or had, indeed, already begun to arrive. It was, therefore, a moment of crisis: man stood on the threshold of the decisive hour of history with the possibility of entry into the joy of the Lord, or into outer darkness. It was therefore imperative to do something, to be ready for this hour—God's hour. Such a background clarifies the meaning of the Parable of the Unjust Steward: it is simply a call to get ready for the eschatological crisis. The Rich Fool, the Thief at Night, the Ten Virgins, and many more of the parables had originally that sort of reference. They are awakening parables: efforts to open men's eyes quickly to see the urgent necessity of decision and repentance.

Jesus, again, was frequently criticized for His association with 'publicans and sinners,' for His insistence that God's mercy was also for these—people often heedless of the requirements of the Law of Moses. Outside the parables we read of Jesus justifying His procedure against the attacks

[1] So J. Jeremias, *op. cit.*, 41 ff.

[2] *The Parables of the Kingdom*[3] [1936].

of Scribes and Pharisees. Many of the parables undoubtedly belonged to these occasions. The sense of the Labourers in the Vineyard is plain enough when its principal point is related to that kind of context; so, too, the Prodigal Son—better called 'The Lost Sons,' as Bultmann [1] has suggested, since the Elder Brother, who is also at fault, is as necessary an element of the story as the Prodigal: he represents the attitude of the Pharisees. The Lost Sheep, the Lost Coin, the Two Debtors, the Pharisee and the Publican, and other parables belonged to the same background. In one way and another they affirm God's will to save those outside the formalities of orthodox religion.

A third important theme in the message of Jesus was that of the cost of discipleship, or its implications and conditions. Jesus sometimes indicated what was required of those who would follow Him and enter the Kingdom: it might be necessary to give up material possessions, to feed the hungry, to let the dead bury their dead. This challenge is the message of several parables: the Tower Builder, the King going to War, the Good Samaritan, the Pearl Merchant, and so on, all had that kind of reference. The new way of life has its radical demands; and there are parables which drive the point home.

From all that we have said it is apparent how important background knowledge is if the parables are to speak to us again as they spoke to those who encountered Jesus in the villages and towns of Palestine. The more we know of the religious situation around Jesus, or of the later life of the Apostolic Church, the better shall we discern the original sense of these stories and feel again the freshness and power with which the words of Jesus reached home to men's hearts. It is as true of His parables as of any part of His teaching that 'never man spake like this man.'

[1] *Geschichte d. synoptischen Tradition*[2] [1931], 212.

Literature

THE ASSUMPTION DOGMA

The Assumption of our Lady and Catholic Theology by Raymond Winch and Victor Bennett (S.P.C.K.; 5s. net), is not a large book, but it is an extremely important one. The announcement on the cover of the book says that it is written from a Roman Catholic point of view. We take that to mean that the writers are members of the Roman Catholic Church. Therein lies the importance of this book because it is a relentless exposure of the theological unsoundness of this dogma and of its practically disastrous consequences.

The usual form of the tradition on which this dogma is founded states that Mary first died a natural death and that after her body had rested certain days in the tomb it was miraculously raised up to meet her soul in heaven. A variant form states that Mary did not die at all, but was raised up body and soul to heaven in the course of her natural life.

The writers, first of all, examine the historical evidence. They prove that the first narration of the Assumption by an orthodox writer is by Gregory of Tours in the sixth century. The main sources are apocryphal writings, especially 'The Passing of Mary' and 'Concerning the Divine Names,' which is ascribed to Dionysius the Areopagite. It is a notable thing that such writings are strongly tinged with Gnosticism, and a still more notable thing that the first of them was condemned in the decretal of Pope Gelasius at the end of the fifth century. The long centuries of silence are explained by the supposition that the dogma was forgotten in the stress of the Christological controversies of the first six centuries, or that during that time it was handed down in oral tradition. The writers of this book put forward the theory that its emergence in the sixth century is due to the reaction against Nestorianism and the tendency of the orthodox to give the title *theotokos* to Mary. Bluntly, the historical evidence for this dogma is non-existent.

It is needless to say that the scriptural arguments are equally non-existent. In fact, the writers of this book point out that Jn 3^{13} rules out from the scriptural point of view any possible support for this dogma. Even amongst Roman Catholic theologians the tendency has increasingly been to abandon historical and scriptural evidence and to base the whole matter on the formula of Duns Scotus, *potuit, decuit, ergo fecit.*

The writers of this book see three reasons, other than those of historical and theological inadequacy, for which this dogma must be resisted. First, it must tend to add impetus to the already distressing tendency to give an improper and undue and exaggerated devotion to Mary. Already she can be called Co-redemptress and Mediatrix of all the Graces. Already it is true that one third of

Roman Catholic prayer is offered direct to Mary. The definition of this dogma can only accelerate a process already far on the wrong way. Second, it must tend to discredit the doctrine of papal infallibility. It is perhaps the most notable of facts that the definition of this dogma is the first time that a pope has clearly exercised the infallible prerogative since his right to do so was formally recognized by the Vatican Council eighty years ago. That such a prerogative is exercised on such an occasion cannot do other than gravely discredit it. Thirdly, the definition of this dogma cannot do other than set back the cause of Christian re-union in the most catastrophic way. It has, in fact, all the appearances of being deliberately designed to do that.

This is a book of the highest scholarship, of the clearest judgment, and of the most open-eyed search for truth. It was written before the dogma was defined. It is an appeal that it should not be defined. Now that it has been defined we would imagine that these two courageous writers must either recant or must leave the Roman Catholic Church. We hope that their courageous thinking will result in equally courageous action.

WILLIAM BARCLAY

THE DHAMMAPADA

The Dhammapada is one of the most popular books of the Pali Canon, both among Buddhists in the East, and with outsiders like ourselves. And with good reason. There is often a shrewd knowledge of human nature. 'This is an old saying, not only a saying of to-day. They blame him who remains silent, they blame him who talks much, they also blame him who speaks in moderation. There is not any one in the world who is not blamed': or 'A man is not an elder simply because his head is grey. His age is ripe, but he is called grown-old-in-vain.'

But, that apart, its despising of 'that bubble' the world, its scornful contempt for mere religiosity, its hot insistence that something in the character ought to be forming—'If a man were to conquer in battle a thousand times a thousand men, and another were to conquer one, himself, he indeed is the greatest of conquerors'; its vivid understanding that we are fashioned out of that thin tenuous stuff that we call thought, and that that must be cleansed and guarded; the high standards, in some ways, that it sets us—'The eschewing of all evil, the perfecting of good deeds, the purifying of one's mind, this is the teaching of the Buddhas.' 'He abused me, he beat me, he defeated me, he robbed me, in those who harbour such thoughts hatred will never cease. For hatred does not cease by hatred at any time; hatred ceases by love, this is an old rule'; and by other things, not a few, the book lays its grip upon the mind.

There are various translations of it into English. Here comes another, a scholarly work, issued by the Oxford University Press (12s. 6d. net) and translated by that ardent enthusiast for things Indian, Radhakrishnan—*The Dhammapada*, with Introductory Essays, Pali Text, English translation, and notes. The changes from the version of Max Müller, now seventy years old, are not many, but they are interesting. In the last cited quotation, for instance, *sanantano* is translated eternal—'This is the eternal law.' On the other hand, Müller's 'love' is here replaced by 'non-enmity,' which is more literal, and probably truer. And a few others might be cited.

On the passage which has staggered commentators by its unexpectedness or driven them into allegorizing, 'A true Brahmin goes scatheless though he have killed father and mother, and two holy kings, and an eminent man as fifth,' we are here told, 'This verse is an exaggerated way of expressing the doctrine that a saint cannot commit any sin.' Which, one fancies, is right.

The British Academy have an annual lecture on a master mind. In 1938 the translator was asked to give one upon Buddha. It is reproduced in this volume from 'The Proceedings of the British Academy.'

A. J. GOSSIP

MUSLIM INSTITUTIONS

This compendious little volume, *Muslim Institutions* (Allen and Unwin; 15s. net), by Maurice Gaudefroy-Demombynes, translated by John P. Macgregor, is, somewhat naturally, written with a slant on North Africa, where the French concerns are deep and strong, though this does not mean that the rest of the vast Islamic world is lost to view. There is any amount of useful information packed into little over two hundred pages. Most of it is not news to students of Islam, who will find the last chapter the most interesting, giving as it does the considered opinion of a French authority on Modern Islam. Most students will approve his reference to the 'regrettable adventure of the new Jerusalem'; they will be grateful for his summing up of the Near East situation (the war lords were surely wrong in their insistence on calling it the *Middle* East), having a 'permanent importance out of proportion to its economic value and the number of its inhabitants.' There might have been more of a reference to its being the cradle of our common monotheistic faiths. This

chapter is preceded by thirteen others, depicting the whole arena of Islamic thought and culture, from the ' Dominion ' of the Muslim world and its Community, through Dogma, Law, and theological development to matters of Property and Justice, coupled with the scenery of its Social, Economic, and Intellectual Life. There are few sentences that seem translated, and very few slips other than the strange one, p. 183, where *four* should read *five* and *sixth* should be *seventh*.

One worth-while and helpful feature is the bracketing of the transliterated Arabic word after the occurrence of its equivalent in English. There is one sentence at least which will perhaps call forth a rejoinder from certain schools of thought in Islam to-day. ' Religious thought has slept soundly in Islam for several centuries, but religious practices have continued to be faithfully observed ' (p. 107).

ERIC F. F. BISHOP

ACADEMIC DEVOTIONS

A beautifully produced little book called *Student Prayer* (S.C.M. ; 6s. net) has two main divisions. The second half is a valuable anthology of short prayers, many of which are familiar choices in similar collections. One gets from it a fresh impression of the rich store of such material that the Church possesses, and also of the superiority on the whole of the ancient models in their grave and solid directness.

The first part contains outlines of devotional services arranged with a view to student use. These are suggestive, and would be found useful by those responsible for such gatherings. That entitled ' The Church Overseas ' is specially good. There are many beautiful petitions such as, ' Let not hope die or courage fail.' But others try to incorporate a lecture, as, ' that we become not slaves to our techniques, methods, or machines ' ; or indicate to God too precisely what would be best, as, ' that State support of universities may be with responsibility and flexibility.' Some might find that called ' The Offering of Academic Work ' rather wordy and preachy. The compilers ask for criticism. Here are two small technical points. A benediction ceases to be one and becomes just a little prayer if the word ' you ' is altered to ' us.' And the spattering of an intercession with repetitions of the word ' all ' before various classes of people is a weak and irritating way of trying to achieve unction and comprehensiveness.

It is proper that students, like any other group, should have in mind in their devotions their own special interests, needs, and temptations. And their particular dangers may include tendencies to self-consciousness, sophistication, a feeling of superiority, an ambition for leadership and power rather than for service. Yet it is difficult to frame petitions about such matters that are free from priggishness and preciosity and without an esoteric flavour. Probably the following expressions require reconsideration. ' Deliver us from mistaking earnestness for trust in Thee ' (rather cryptic). ' In the meeting of person with person may we perceive the type of Thy presence with us ' (still more cryptic). ' Deliver us from the over-simplification of moral issues ' (very debatable). ' We thank Thee for all who have led us to find the richness of our own abilities ' (comically complacent). ' For maturity which interprets and is interpreted by our work ' (most obscure). ' Against all kindly people who would encourage us to lose our souls in exchange for illusory comforts ' (too sarcastic and self-righteous). Is it not the counsel of perfection that even prayers specially suited for students should at the same time be such as every man might use ?

R. W. STEWART

THE DONATIST MOVEMENT

In *Saint Augustine and the Donatist Controversy* (S.P.C.K. ; 15s. net) Mr. Geoffrey Grimshaw Willis has given us a book of the most careful and accurate scholarship and the most patient research. His study of his authorities is beyond criticism. He never makes a statement without a footnote to indicate its origin and his bibliography is full and exhaustive.

The Donatist schism was at basis due to a problem which is perennial in the Church. The problem is, Is the Church a society of perfect people, or is it a mixed society which only God can some day sort out ? Are we to be rigorists or are we to be liberals in our view of the Church ? The Donatists were rigorists. But their test of perfection was far too narrow, for in the end it simply amounted to the question whether or not a man had stood firm in the persecution of Diocletian. Yet the Donatists became so strong that in some parts of Africa they were stronger than the Catholic Church and they presented the African Church with a weary and heart-breaking internecine warfare.

This book gives a history of the Donatist Movement from its origin to its close. There are two exceedingly interesting chapters in it. One is the chapter in which Mr. Willis deals with Saint Augustine's view of the Church. In a masterly way he sketches the previous ideas of the Church. In Ignatius the true Church in any place is that body which is in communion with the bishop. In Irenæus the bishop is primarily the custodian of the apostolic *depositum*. It was Tertullian who

held that the man who has not the Church for his mother cannot have God for his Father. It was Cyprian who struck out the phrase *extra ecclesiam nulla salus*. Mr. Willis distinguishes four great characteristics of Saint Augustine's idea of the Church. There must be *unity* and that unity must be held together by the bond of charity. There must be *holiness*, but the Parable of the Wheat and the Tares is used to show that the harvest is not in the time of Donatus but at the end of the world. There must be *catholicity* and no limited Church can claim to be the true Church. There must be *apostolicity* to ensure a succession which goes back to the Founder of the Church. The other supremely interesting chapter deals with Saint Augustine's idea of the relationship between Church and State. In this matter Saint Augustine underwent a development. At first he disbelieved in any kind of coercion and believed that the only possible persuasion was that of an argument that could not be denied. But in the end he called in the help of the State, but as a purely practical measure. He wished the State to step in and to ensure conditions in which the Catholic Church would have security to put her argument forward.

There are many things of great interest in this book. There is most interesting material—to take but two instances—on the Circumcellions, that queer society of semi-Christian ruffians ; and on Tyconius, whose commentary on the Apocalypse Primasius annexed.

We are grateful to Mr. Willis for a book which is bound to become a standard work and to the S.P.C.K. for publishing it at a not unreasonable price.

WILLIAM BARCLAY

RELIGION AND SCIENCE

Here are two books, one by a schoolmistress specializing in Divinity—*Scientific and Religious Knowledge*, by Miss Gertrude E. Quinton (S.C.M. ; 8s. 6d. net), the other by a former lecturer on physics in Nottingham University who has become Lecturer in Divinity in Lincoln Diocesan Training College—*Christianity and Physical Science*, by the Rev. G. D. Yarnold, M.A., D.Phil. (Mowbray ; 8s. 6d. net), both of which proceed along similar lines. They are interesting and excellent examples of the way in which modern Christian teachers of practical experience explain and defend the claims of Christian religion on the attention of youth living in the scientific age.

The general argument is to show that the idea is quite unfounded that in any ultimate philosophic sense science has conclusions to offer that are more exact and freer from assumption and hypotheses than are religious convictions, and that in regard to respect for facts and verification by experience their methods are the same. The difference is in the matters with which they deal. They do not clash if it is recognized that there are real elements of experience which lie outside the range of scientific technique. Science asks the mathematical question, ' how ? ' not the personal question, ' why ? '

Perhaps the most helpful part of Miss Quinton's book is the last third which treats of the revelation of God, passing from ' general ' revelation to ' particular ' revelation to Israel, and then in Christ to mankind. A slight but respectful criticism would be that the modern use of ' crisis ' can be overworked. The interpretative summation of particular revelation in terms of three crises is not so illuminating as the writer thinks. The first ' crisis,' the Exodus, receives no attention from the great Hebrew prophets who are said to be the interpreters of history. It is curious but undeniable that the interest in Moses and the deliverance from Egypt is built up in the later historical books and the Psalms. The second ' crisis ' is defined as lasting about three hundred years, too long for a *crisis*. And the application of the term to the manifestation of Christ and the founding of the Church is just one line of approach to the gospel.

Miss Quinton's book begins with a careful survey of the quest for exact knowledge from the Greek beginnings onwards to the speculations of modern physics. She regards the miracles of spiritual life and of the Incarnation as throwing wide open the door to belief in other miracles. Dr. Yarnold's treatment of this subject is brisker and states more sharply the issues. He wishes to use the Heisenberg principle of indeterminancy and the random breakdown of the atoms of radium to establish the limitations of science. More conclusive perhaps and astounding is the assertion of Fred Hoyle—too recent for notice in this book—that scientific mathematical study of the universe has discovered that the miracle of creation (creation in the sense of an original act outside all scientific investigation) is still and constantly going on, so many million million tons of hydrogen atoms every second. As a physicist Dr. Yarnold deprecates the idea that better insight into the structure of the universe can be gained from chemistry or biology, for on the materialist view biology reduces to chemistry and chemistry to physics, and therefore the reconciliation or linkage of science and theology must be from the consideration of physics. This result he achieves by boldly maintaining that the purpose of God as revealed in Jesus Christ demands a universe normally regular and dependable, but at the same time studded with special miracles required to attain the Divine purpose. Armed

with this philosophy the Christian mind is biased not against but in favour of accepting most of the miracles described in Scripture.

Whether all this is adequate or convincing or not one gladly notes that both these books set miracle squarely outside scientific examination.

R. W. Stewart

BAPTISM

Baptism in the New Testament, by O. Cullmann (S.C.M. ; 6s. net), is the first in a new and welcome series of monographs the object of which is to provide a common platform for scholars in various branches of the Church who share the same interest in the revival of Biblical Theology. This book is a counterblast to Karl Barth's ' The Teaching of the Church Regarding Baptism,' and, in opposition to the views there expressed, defends in a resolute and erudite fashion the significance of Infant Baptism. The original German edition of Professor Cullmann's book was comprehensively reviewed by Professor H. H. Rowley in The Expository Times, October 1949, pp. 29–30. The translation is by the Rev. J. K. S. Reid.

The first and fundamental point which Cullmann makes is that Baptism means participation in the events of Good Friday and Easter Day. Only after Pentecost can it be practised. In virtue of the Sacrament there is bestowed on the baptized the forgiveness of sins and the gift of the Spirit. Baptism cannot be understood apart from our Lord's own Baptism in Jordan, which was the consecration of the Lamb of God to sacrifice and death. Jesus always uses the term ' Baptism ' in the course of the Ministry, for Calvary, which Cullmann describes as His general Baptism for all mankind, once for all, an event entirely independent of our faith and co-operation. The Sacrament is real, not merely a symbolic event, and means much more than the *cognitio* of salvation—a point emphasized by Barth. It involves the decisive setting of the individual within the Body of Christ.

In his defence of Infant-Baptism the author deals with the connexion between Baptism and Faith, and suggests that the sequence ' Act of God —Response of Man ' is normative. Certainly in the case of an adult preliminary faith is required as a Divine sign to the Church that this man is chosen. The equivalent sign for an infant is his membership, conferred by birth, of a Christian family. This is the indication to the Church that the baptismal event will be completed in time by persevering faith. Cullmann underlines the prevenient grace of God. While the argument is most illuminating there is a certain amount of what might be called special pleading.

The exegesis of 1 Co 7^{14} and, in the Appendix, of Mk 10^{13-16}, seems highly speculative to this reviewer. But the monograph remains a vital contribution to the theology of Baptism.

A. Allan McArthur

HINDUISM AND CHRISTIANITY

The number of books upon non-Christian religions keeps mounting. The value of any one of them obviously depends upon the qualifications of the author for the task which he has undertaken. When a man sets about it, who has given his life to India, and risen to be Principal of Wilson College, Bombay, and Vice-Chancellor of the University of that city ; and who, on his retiral, was chosen as the Moderator of the Church of Scotland, one opens his volume with a legitimate feeling of expectancy. And it is justified. *Two Religions*, A Comparative Study of some Distinctive Ideas and Ideals in Hinduism and Christianity, by John McKenzie, C.I.E., D.D. (Lutterworth Press ; 7s. 6d. net), shows a knowledge, not alone of the Indian classics, but of the Indian mind and of the men who matter in our generation—Gandhi, Tagore, Nehru, Radhakrishnan, and the like. Moreover the author has a sane and catholic mind. I, for one, found his book informing and helpful. He knows something of India at first hand, and has the right to speak. His book was the Croall Lectures for 1948.

A. J. Gossip

The Home Book of Bible Quotations, by Burton Stevenson (Allen and Unwin ; 42s. net), is a handsome volume. It is a kind of topical concordance in which the passages of the Bible referring to certain topics and subjects are gathered together in alphabetical order. Quotations from both the Old and New Testament Apocrypha are also included. In addition the author on occasion makes explanatory comments which add extra information. It also claims to give lives of famous Bible people in the words of the Bible itself. In any book like this there is bound to be a certain arbitrariness of selection, but it is strange to find in face of a claim like that that there is no mention of Philip, Andrew, Luke, James, Mark, Timothy, Titus or Barnabas. The great advantage that the book has over a concordance is that the passages are printed in full, and the preacher who wishes to preach sermons on the great biblical topics will find it a quarry in which he may with profit dig. It is, however, questionable if he who possesses a good concordance and the patience to use it has any need of this book, especially at such a price.

Baptism in the Church, by the Right Rev. J. R. S. Taylor, D.D., and the Rev. F. J. Taylor (Church Book Room Press ; 2s. net), combines a concise history of the rite with an account of the development in Anglican baptismal doctrine in the last twelve years.

Who are the Hutterians ? They were, and are, a sect of no great size which came into being after 1525.

Brotherhood, community of goods, complete non-violence, aloofness from politics, disbelief in infant baptism are among their principles. And right valiantly have they stood to them, and suffered for them, by loss of country and possessions—in 1592 twenty thousand were forced to leave Moravia—by ruthless imprisonment and torture, by persecution heaped on persecution, a fine tale from their side of it, but an ugly story from the other. Their name is taken from that of an early leader, Jakob Hutter, who, brutally tortured, was in the end burned at the stake in 1536. Another of the chief men in these days was Peter Rideman, who suffered various imprisonments, in one of which, soberly and temperately, rather wonderfully so in view of the storm of hostility that he was facing, he set down his account of ' our religion, doctrine, and faith.' This has now been translated and published—*Confession of Faith*, by Peter Rideman (Hodder and Stoughton ; 10s. 6d. net). For the Hutterians are, in our days, putting forth new shoots. There is a community in Shropshire, and several in the other hemisphere. They seem a kindly, likeable people, somewhat literal, one feels, in their interpretation of Scripture. But they have fine achievements to their credit. In days when few were educated, for example, ' hardly an illiterate person was to be found among them.'

There are few names either so well known or so well loved in religious broadcasting as that of Ronald Selby Wright. *What Worries Me* (Epworth Press ; 6s. net) is a book composed of material which he has used in his broadcasts. It is in two parts. Part one is composed of eight short talks on the great seasons of the Christian Year, part two of what Mr. Wright calls 52 ' Sermon Snapshots.' All kinds of problems are briefly discussed, the problem of prayer, of miracles, of Sunday observance, of the inspiration of the Bible, and many others. Mr. Wright has two great gifts. He has the gift of starting from some common incident of everyday life and finishing in eternity. He tells of a young boy who was travelling in the train with his mother. Opposite there sat an elaborately dressed and ornamental young man of the ' spiv ' type. After prolonged inspection the lad turned to his mother and said, ' Mummy, what is that man *for* ? ' And so the incident gives Mr. Wright his stepping-off ground for a talk on man. His second great gift is that he peppers his pages with apt and vivid short quotations. Field-Marshal Montgomery said, ' The gardener who spends all his time digging up weeds will never grow flowers.' Mark Twain said that it was not the bits of the Bible that he did not understand that worried him, but the bits that he did. General Paget's father defined faith as ' that which gives us the heart to make a venture.' Reinhold Niebuhr prayed the fine prayer :

Dear God, give us strength to accept with serenity
the things that cannot be changed.
Give us courage to change the things that can
and should be changed.
And give us wisdom to distinguish one from the
other.

There are annoying things in this book. When in the introduction Mr. Wright dates it ' St. Peter's Day 1950 ' not many will know when it was written. Again the style can be irritating. So often the style of broadcast preaching bears the same relationship to really great preaching as a man crooning Handel's ' Messiah ' does to a real oratorio. But after all for one man who will listen to an oratorio a hundred, or even a thousand, will listen to a crooner, so in the end wisdom may be justified of her children. In any event, after all criticisms have been made, it is a very long time since anyone offered the busy preacher so many seeds for sermons for so very reasonable a price and in so attractive a form. There is a foreword by Dr. Leslie Church.

The Graphic Bible, by Lewis Browne (Independent Press ; 8s. 6d. net), recounts in clear and vivid style the Bible history from Abraham to Paul. It is illustrated with almost one hundred animated maps which are extremely well done and very valuable in adding reality to the story. In addition, there are excellent time charts laying out in chronological order the events of the Old and the New Testament. It is a very valuable thing to have the Bible history set out in such a form. It is probably true that too often we study the Bible with the microscope ; here we have a synoptic view of it which shows us the whole sweep and continuity of its history. This is not an academic book for the expert although there is real scholarship behind it. But for the Sunday school teacher, the day school teacher, and the

Bible Class leader it will prove invaluable. It should certainly be added to all Sunday school libraries, and it should certainly find a place on the shelves of all those who are interested in religious education. It is a large, handsome, well-printed volume. In these days of expensive books the price is almost miraculously low. Both author and publishers have rendered a real service to religious education in writing it and in publishing it at a price within reach of all.

Constance M. Parker and Richard J. Hall, who are both secretaries in the Youth and Education Department of the Congregational Union of England and Wales, have produced a most interesting and valuable little book entitled *The Church is a Family* (Independent Press; 3s. 6d. net). There is nothing new in this book but there are many things which needed to be said and which in it are well said. The general thesis is that in a double sense the Church must be a family. First, it must be a family within itself. The tendency for organizations to work away as if they were the only organizations must be eradicated and a new awareness of the 'oneness' of the Church must be produced. Second, the Church must be such that people of all ages, from infancy to old age, are united in one. The book is full of good things. The writers very finely express the aim of the Sunday School. 'In the first place, our purpose is to help children to know the reality of God in Jesus Christ, and to see Him at work as Creator, Redeemer and Ever-present Spirit . . . In the second place, we want to help children to realize that Christianity is life now, that the Holy Spirit is available in power for them to-day. . . . In the third place, our purpose is to bring children into full membership of the Church.' The authors well say that that third aim is not simply for the sake of the Church, but even more for the sake of the child. There are all kinds of suggestive sentences here and there. 'Isn't it true to say that generally in Sunday School we talk too much and that we judge our success or failure by the quietness or noise of the children?' 'It is only by beginning "here and now" that we can hope to take the children with us "then and there"!' In regard to worship the authors say very wisely, 'Beauty may be difficult to attain in some of our church premises, but order is within everyone's grasp.' '"Would you know how to lead the child?" said Friedrich Froebel. "See and observe the child; he will teach you what to do."' The book is intensely practical and methods of attaining the family church are set out and discussed. One of the most attractive ideas is the idea of 'Church Friends,' where adults are set aside to undertake the duty and the privilege of being friends to children in the Church, especially to children whose parents are outside the Church. The only criticism of the book—and it is a serious one—is that the writers seem never to have heard of Scotland. They do not seem to know of Scotland's excellent lesson schemes. They are not aware that the morning service in Scotland is almost universally much larger than the evening service. They do not seem aware of the place of the Kirk Session in the Scottish Church. Had the book paid some attention to Scotland it would have been even more valuable than it is.

Father Harold Roper, S.J., has published an attractive volume, *Jesus in His Own Words* (Longmans; 12s. 6d. net). As stated in the Introduction, it contains all the recorded utterances of Jesus Christ, arranged in their chronological order, with just sufficient commentary to explain the circumstances in which they were uttered and, where necessary, to make their meaning clear. Incidentally, it also shows the plan of the Saviour's ministry and gives a coherent picture of His public life as a whole. It is also explained in the Introduction (which contains some useful notes) that the Words of Jesus have been taken from the Westminster Version of the Sacred Scriptures, with here and there an alternative reading or explanation added. The useful Table of Contents has been supplemented by an Index to our Lord's Sayings. The volume has been compiled with zealous care and may be cordially commended to all who are content with or desirous of appreciating the traditional record and interpretation of the Words of Jesus. Here is a short passage from the commentary showing at once the simple brevity of its style and its 'harmonizing' tendency and endeavour: 'The Apostles' Creed, which summarizes the earliest teaching of the Church, says that after the separation of His human soul and body, Jesus "descended into hell," *i.e.*, His soul went to Hades or Sheol, the abode of the dead, but not into what we call hell, *i.e.*, the lower part of Sheol, which the Jews called Gehenna. He went, as He had told the repentant thief, to "Paradise," that part of Sheol where the just souls awaited what may be described as the opening of the doors of heaven. St. Peter says that "in spirit he went and preached to the souls in prison" (1 P 3^{19}).'

An excellent *Short History of the English Reformation* (Mowbrays; 3s. 6d. net), has been written by Mr. Gordon Crosse. It is brief but is built on careful research into the facts and reveals sound

judgment. The footnotes reveal how wide has been the research, and the index shows that every important name and topic have been considered. The story of the Church of England from the break with Rome to the Elizabethan settlement with Romanist reaction and Puritan extremism is an interesting one, but divergent judgments have been passed on it. Mr. Crosse helps one greatly to understand a very tangled tale.

Canon Alan Richardson's *Science, History and Faith* (Oxford University Press; 6s. 6d. net) is offered as a Primer of Christianity. It seems to take the view that we will be expected to know theology in heaven and so had better learn some now, and, as it is difficult, should have it drilled into the young. Thus, in fact, 'God's chosen means of communication with us is the medium of words, and words are the means of intercourse between rational beings. The approach to religion is therefore primarily through our rational nature. The highest and most satisfactory expression which the New Testament reaches for the true understanding of Jesus is to call Him the Word of God.'

This severely intellectual approach is, of course, open to criticism, but as a defence of the contents of the Christian faith the book is skilful and subtle, cautious and competent, and leads to the conclusion that attacks upon the Christian position in general and in most details can be logically and scientifically rebutted. It would serve anyone well who is forced to set or to sit an examination in apologetics.

But as a Primer of Christianity one doubts if it shows the way to excite or hold the attention of youthful minds.

Mr. R. W. Moore, Headmaster of Harrow School, has written an admirable book which, adopting a Pauline phrase, he entitles *The Furtherance of the Gospel* (Oxford University Press; 6s. 6d. net, School Edition, 5s. net). The author aims at giving in outline the story of the Christian gospel in its operation in human history since Pentecost to the present day. He has brilliantly succeeded in what might at first hearing seem to be a somewhat impracticable task. Armed with evidently wide knowledge of Christian history he guides the reader down the corridors of time, selecting what is of primary importance and relevance to his aim. Through the Dark Ages, the Middle Ages, the Reformation period, the rise of Toleration, the last century and the present century, he exhibits how Christianity has spread; and how it has contributed to and shaped human progress. A closing chapter on the 'Christ of History' is a fine presentation of the author's conviction that it is in Christianity that even secular history finds its meaning and its hope. A well-chosen bibliography and a full index enhance the value of the book.

The Rev. J. C. Dickinson, Fellow of Emmanuel College, Cambridge, has published a scholarly investigation of *The Origins of the Austin Canons and their Introduction into England* (S.P.C.K.; 20s. net). The book appears under the auspices of the Church Historical Society. Though the order of the Austin Canons left its mark upon the Mediæval Church, it is the most neglected religious order of the Mediæval Church, says our author, and the history of it here offered, pieced together from unkindly material over some years, makes no claim to being definitive. It is explained in the Introduction that Austin canons combine in a distinctive pattern three characteristics, individually common enough in the Western Church. First, in theory, and largely in practice, they are in holy orders; secondly, they live a full common life (demanding renunciation of private property); thirdly, they have maintained as the badge and guide of their order the so-called Rule of St. Augustine.

It is also shown that the ideal of the mediæval regular canons is scarcely found in the first thousand years of the Church's history. The part played by its main characteristic—the union of clerical status and a full common life—is extremely small save in exceptional epochs, and there are few indications of its existence in the West on the eve of the Gregorian Reform. But the fundamental connexion of the regular canons with the Gregorian Reform stands out as clear as 'a buoy in a sunlit sea.' The evidence of their introduction into England, which has not hitherto been closely examined, is generally thought to point to St. Botolph's, Colchester, as the first English house of the order. Their observances, taken as a whole, do not show any close uniformity of design, the regular canonical ideal being not necessarily solely contemplative or solely active. The book contains useful appendices on the Rule of St. Augustine and other documents.

Professor R. V. G. Tasker, in *The Gospel in the Epistle to the Hebrews* (Tyndale Press; 2s. 6d. net), gives an exposition of the contents of this Epistle, relating its teaching to that of the rest of Scripture. It has the special interest of showing how a scholarly acquaintance with modern Biblical studies can be combined with the re-statement of evangelical theology in very traditional terms. Professor Tasker agrees with E. F. Scott in urging that there is much in Hebrews that has special relevance in the modern situation.

The Ministry of Fear

By the Reverend T. Tudor Rhys, B.A., B.D., Hinckley

The wording of my subject, you might think, is unfortunate. What with one half of the world living in dread of the other half, fear is surely not a friend to be called in, but a foe to be cast out. The reign of perfect love, however, seems still to be a long way off. Meanwhile, with the world as we find it and man as he is, there does seem to be room for a ministry of fear.

Think, for instance, of the part which fear plays, both in man and in animals, in Nature's system of defence. At one moment, you may be living in a care-free world and then, suddenly, the peril is upon you! A spasm of fear vibrates through your whole being and sets a wonderful bit of 'mechanism' to work. Adrenalin from the adrenal glands is poured into your veins and begins to act upon the sympathetic nerves. Functions not absolutely necessary at the moment of crisis are quietened down—digestion, for instance, while others are keyed up as for a sudden emergency. The heart beats quicker, the blood flows faster and the whole organism is energised either to fight to the finish or to flee for very life.

> Danger itself
> Fosters the rescuing power.

To change the metaphor, it is as though an unseen driver had put his foot on the clutch-pedal, changed into another gear, and averted an accident or turned an awkward corner. There are times when a bad scare is worth any amount of good advice. Indeed, Dr. William McDougall goes a good deal farther. He says, 'Without fear we should be incautious, imprudent, utterly rash, without awe, reverence or religion.'

When Jesus said 'Fear not!' He surely did not mean, 'Stop your ears and do not listen to the warning bell.' Rather, He meant, 'Be not the slaves of your fears, learn to make your fears your friends!' 'Fear not them . . .,' He said in His charge to His Apostles, 'but rather fear him. . . .' 'Courage,' said W. P. Ker, 'is a right opinion about the things that are to be feared.' I wish to consider fear in its helpful ministry and to look at it, not as a scourge, but as a servant.

Fear is an emotion we feel when there is an injury to, or thwarting of, the deepest and most dynamic of all human needs, the need to love. 'Love' here is meant in its widest possible bearings. When it comes to its higher manifestations, Dr. J. A. Hadfield finds the basic cause of fears to lie in the feeling that comes from the deprivation of love, the repressed craving for love. 'The original springs of love,' he says, 'lie not in sex, but in the tenderness and devotion of a mother to her offspring.' And there is the highest form of all, the love of God—given and taken. It is when there is any interference with the impulse towards love, in any of its countless manifestations, that fear 'rings a bell.'

Man lives in a three-fold relationship—to the animals, to the human race, and to God, and fears may be classified in the light of these three relationships. There are, first:

I. **Natural** fears—arising out of our physical nature. Among these there is the fear of pain—pointing to the seat of the trouble. There is the fear of the unknown, with its progeny of 'phobias,' and there is the fear of being trapped—leading to the persecution complexes and the compulsion neuroses. Then there are the

II. **Social** fears—arising from our human relationships, the fear of our equals. Among these there is the fear of ridicule—the fear of being *shown up*. The fear of ostracism—the fear of being *left out*. The fear of betrayal—the fear of being *let down*. The fear of disappointment—the fear of being *taken in*. And there is the fear of retribution—the fear of being *found out*. But the kind of fears with which I wish to deal more fully here are the

III. **Spiritual** fears—fears we have because man is a soul. It is 'the God-relationship which makes man a man.' These 'spiritual' fears take many forms. Four may be mentioned here, the four 'menaces' of the soul. They are:

(1) The Menace of **Maturity**—or the fear of Failure.
(2) The Menace of **Meaninglessness**—or the fear of Futility.
(3) The Menace of **Mystery**—or the fear of Finitude.
(4) The Menace of **Estrangement** from God—or the fear of the Forsaken.

Each of these four 'menaces' is a pointer to that which lies beyond it. The first points to the Fulfilment, the second to the Purpose, the third to the Transcendent and the fourth to the Reconciler.

(1) The Menace of **Maturity,** or the fear of Failure. First, there is the fear that, when we reach maturity, we may prove to be unequal to its demands. Peter Pan is said to have run away

on the day he was born because he heard grown-ups talking about the things he would have to do when he grew older. Adults tell children that, when they grow up, they will have to sit still, to wash behind their ears when they get up, and their hands before every meal, and all this daunts them and makes them look upon growing up with distaste and even with fear. It is not the fear of dying that afflicts us in such a state but the fear of living. His biographer, David Reichinstein, says of Einstein that, at one period of his life, during his first years in Zürich, he had 'the sensation of insecurity, a feeling of not being equal to the struggle of life.'

Then there is the fear that our possible selves may be beyond our reach altogether. 'Fear not that thy life shall come to an end,' said J. H. Newman, 'but rather fear that it shall never have a beginning.' 'What other significance can our existence have than to be ourselves fully and completely?' asks John Macmurray. And there is such a fear as 'the despair of being ourselves.'

Baron von Hügel wrote a few days before his death: 'I would like to finish my book, but, if not, I shall live it out in the Beyond.' That assurance is not given to all, however. 'What I fear,' says Bernard Berenson, the great art expert, in his autobiography, 'is that I have not borne the fruit that, as a plant, I should have brought to ripeness. . . . In the career I have followed, have I always chosen the most spiritually profitable fields? . . . This sense of failure . . . makes me squirm.' Readers of George Gissing will know that he was looking into his own heart when he wrote in his book, *Human Odds and Ends*: 'No one was dependent upon him; no one restrained his liberty, he lived where he chose, and how he chose. And for all that, something seemed to him amiss in the bounty of the gods.'

In E. M. Forster's *A Passage to India*, the principal character is Cyril Fielding. Apparently he is a successful man, the Principal of a College. But 'he felt dubious and discontented suddenly and wondered whether he was really and truly successful as a human being. After forty years experience he had learnt to manage his life and make the best of it—but—he felt he ought to have been working at something else the whole time—he didn't know at what, never would know, never could know, and that was why he felt sad.'

We are dealing here with the individual's fear for his own personal destiny. Where is the ray of hope? It lies first of all in a right attitude of mind. In speaking about the 'Spirit of the Jungle' Col. Spencer Chapman said: 'It is your mental attitude to the jungle that decides whether you go under or not.' That mental attitude has been admirably expressed by Mr. Hal Summers in his poem *The Seed*. The little seed can be said to triumph through a belief in its own integrity as a living thing and through a trust in the great creative enterprise in which it is involved:

> And remember, I lie beneath
> All soils of time, fears' frosts;
> Remember, I stir in my death,
> Most missed I am least lost;
> Remember, in the gaunt garden
> In the kingdom of a broken tree
> You will find after Armageddon,
> After the deluge, me.

And here am I, afraid of failure! How should I know enough to fear for my maturity unless there really was a maturity that was made and meant for me? The fear itself is a pointer to the fulfilment toward which I am bidden to move. The same attitude of self-committal is expressed by Keats:

> When I have fears that I may cease to be
> Before my pen has glean'd my teeming brain,
> Before high piled books, in charact'ry,
> Hold like rich garners the full-ripen'd grain;
> . . . then on the shore
> Of the wide world I stand alone, and think
> Till Love and Fame to nothingness do sink.

Here again is the willingness to 'stand alone,' to go on trusting without the help of proofs or reasons, to look for and to find in the very fear itself a grain of faith.

> I said to my soul, be still, and let the dark come upon you
> Which shall be the darkness of God.

Faith is believing in the light when all around is pitch dark. No man, it has been said, ever invents his own questions. They are forced upon him. And no man manufactures his own doubts. They are laid upon him. My questionings are themselves due to the pressure of the answer. And if God did not exist how could I have any doubts about Him? My fears are pointers to the promise and to the fulfilment.

W. N. P. Barbellion (B. F. Cummings) wrote the story of his life, *The Journal of a Disappointed Man*. He had known for some time that he was suffering from an incurable spinal disease. A young poet, Stanley Snaith, wrote of him:

> . . . but you, how did you hold
> The integrity of a wracked citadel
> With spies in the byways?

The great thing is that he did 'hold the integrity' of his own soul. Not long before his death, at the age of twenty-eight, he wrote: 'During the past twelve months I have undergone an upheaval. . . . I know that Goodness is the chief thing.'

(2) The Menace of **Meaninglessness**—or the fear of Futility. There is a symbol of this modern menace of meaninglessness in the account of the Marabar Caves in Forster's *A Passage to India*, around which the action of the novel centres. The most remarkable thing about these caves was the terrifying echo. 'Whatever is said, the same monotonous noise replies . . . utterly dull,' and utterly meaningless. 'Pathos, piety, courage—they exist, but are identical, and so is filth.' All comes to the same thing—the echo answers *ou-boum, bou-oum.* Nothing has any value, nothing has any meaning. As one of the characters said: 'All (the) divine words (of Christianity), from "Let there be light" to "It is finished," only amounted to *boum.*'

This menace of meaninglessness is reflected in the arts of to-day. There are poems to-day which have no 'denotative meaning,' only emotional symbols. Much of modern music is just an affair of unresolved chords. Many of to-day's pictures are a jumble of odds and ends, and there is a popular philosophy which says that man is no more than what he makes of himself. What does it all signify, this age of 'bits and pieces?' 'Come,' says Mr. T. S. Eliot, in *The Waste Land*:

> Come . . . and . . .
> I will show you fear in a handful of dust.

And that is the fear of to-day—the fear of the fragmentary, the fear of the futile. 'Man knows more than the immediate natural situation in which he stands,' says Reinhold Niebuhr, 'and he constantly seeks to understand his immediate situation in terms of a total situation. . . . The realization of the relativity of his knowledge subjects him to the peril of scepticism. The abyss of meaninglessness yawns on the brink of all his endeavours.'

One peril of to-day is to take the part for the whole. Baudelaire bemoaned his inability to achieve any plan or purpose and out of his 'personal anxiety' he built up a private world of his own, an 'innocent paradise full of furtive pleasures.' That way madness lies—for poets, politicians, planners, and private persons. There is such a thing as the 'insularity of the insane'; the urge to act on the belief that one's own world, or just one's own little corner of it, is all the world there is.

It is just here that fear exercises a saving ministry, the fear of the fragmentary. The 'meaninglessness' would have no menace were it not for what Theodor Haecker called the 'validity of the complete.' We should not be aware of our own ignorance were it not that, outside ourselves, there were a Truth striving to tell its meaning to us. So the very fear of life's fragmentariness is a pointer to that which lies beyond: it is

> Itself a living part of a live whole,
> A creek in a vast sea.

(3) The Menace of **Mystery**—or the fear of Finitude. Fear attracts our attention and re-directs it to something beyond and other than ourselves. Fear 'takes us out of ourselves.' It therefore exercises a salutary ministry in this mechanical age by acting as a stimulus of curiosity, a corrective of the deadening effect of the machine which cuts everybody down to 'units of personnel,' and prompted a member in the House of Commons the other day to refer to babies as 'embryo workers.'

We have fears, I said, that are 'natural' fears, arising from our kinship with the animals. There are 'social' fears springing from our human nature. There are fears, however, like those to which Sir Lewis Morris refers, which cannot be brought under either of those two categories:

> Low whispers, vague and strange,
> Which through our being range,
> Breathing perpetual presage of some mighty coming change.

We have fears, says Berdyaev, which 'have nothing to do with the dangers which threaten us in this sinful world, but are rooted in the mystery of existence from which man is severed.' Their 'cause is to be found in another world, on a different plane of being.' They are signs that 'man is destined for a higher life.' The same writer calls them 'eschatological fears'—fears of the ultimate destiny, pointing to the fact that we are ear-marked for immortality. Human nature is open on the side of the transcendent, and the fears of finitude are an instance of the infinite ingenuity of the love of God: if He cannot 'get through' to us in any other way, He will try this way. Fears are the signals we hear sometimes coming from the dimension of the infinite and the eternal.

> This world is not conclusion,
> A sequel stands beyond.

(4) The Menace of **Estrangement** from God—or the fear of the Forsaken. It is remarkable how much of the literature of to-day expresses the feeling of discord and strain between man and his environment. There is a sense of 'not being at home' in the world.

> I, a stranger and afraid,
> In a world I never made.

Indeed, Emile Durkheim has coined a word, *anomie*, to denote the mood, something similar to the 'separation anxiety' that small children are said to feel when they fear that they have been forsaken.

This feeling of estrangement can, no doubt, be traced to the contradiction which man himself has introduced into his own life. The fact is that we are absolutely dependent upon God who made us and sustains us. If He were to forget us for the fraction of a second, we should cease to be. And yet we live our lives and order the world's affairs as though there were no God at all. The Prodigal Son had to leave his home to find the 'far country': we have made a 'far country' out of our own home. One achievement, however, we share with the Prodigal: we have aimed at paradise, just as he did—and landed in a pig-sty. No wonder we do not 'feel at home'!

The basic cause of modern strain and tension is the antagonism of modern man to a personal God. The solvent of fear is faith in the personal God. When we talk of fear and the laws which govern it, and of 'good and evil' and 'right and wrong' we are dealing with abstractions. For instance, the psychoanalyst, Dr. Karin Stephen, says that *evil* coincides with mental and moral disease, while *good* coincides with spiritual growth, health, and sanity. But when you are dealing with these abstractions, you are not dealing with the final reality. These entities are only our own explanations and they must not be identified with reality itself. The reality behind these entities, which works through them, is personal. Christianity is founded upon faith in a living Being and the Christian life is a system of relationships between a personal God and His children.

So we end where we began. Fear is the emotion we feel when there is an injury to the relationship of love, a thwarting of the deepest need of mankind, the need for love. And the highest ministry of fear is that it serves as a pointer to the Person whose love we have flouted, the Person who is also the Reconciler, through whom the broken relationship is restored. Fear is the red light, the warning note telling us where we ail, how we have erred, and to whom we must return.

A few friends had gone out fishing one summer day off the Cornish coast. Suddenly a sea mist set in. They lost all sense of direction and their state was perilous. Then, somewhere in the mist, they heard the terrifying wail of the fog-horn. They took their bearings from that sound and at last they reached the shore and safety. One of the rescued said afterwards: 'I never liked the sound of the fog-horn, but I shall never say so again.' That is the ministry of fear, and when its work is done, it will cease to be necessary—for 'perfect love casteth out fear.'

World Salvation

By William E. Wilson, B.D.
(Formerly of the Selly Oak Colleges, Birmingham)

In The Expository Times of July 1950 there is an able article entitled *Human Depravity or Natural Goodness*, to which I wish to reply. In all that follows it is to be understood that I agree with many of Mr. E. Lynn Cragg's premises, but dispute his conclusions, which I understand are that (1) The Kingdom of God cannot come on earth, in the sense of all mankind becoming loyal servants of God. And that (2) The resistance of most men to the revelation of God in Christ is ineradicable. On the other hand, I agree 'that there is in human nature a twist by which man is naturally inclined towards self rather than towards God,' that the idea of an inevitable progress towards perfection is mistaken, and that the hope that mass movements to Christianity can bring about the Kingdom of God on earth is a delusion. Further I am almost completely in agreement with the argument, which occupies a large part of his paper, that the expectation of an advance to the Kingdom of God on Earth, by legislation, better distribution of wealth, social amelioration, and in general by mass means, is completely mistaken. There can be no advance at all, which is not based upon a change of mind (metanoia) from pride and self-confidence to trust in God. And that must be an individual matter, though many social results may be expected from it. I agree with Mr. Cragg also in his complaint that at least some of the advocates of social Christianity 'watered down' the gospel of Christ.

I wish therefore to point out: (1) That, in denying the validity of the hope of world salvation, Mr. Cragg has a number of passages in the New Testament against him; (2) that the central message of Jesus contains in it the hope of the eradication of opposition to God: (3) that if, as is a fact, small progress has yet been made to the Kingdom of God on earth, that is at least in part due to a 'watering down' of the gospel, which preceded by centuries the 'watering down' by the advocates of social Christianity. And that we still suffer from the effects of that earlier dilution.

(1) Mr. Cragg seems to overlook several New Testament sayings which, apart from some process of 'watering-down,' can scarcely mean

less than that the divine purpose in Christ is world salvation.

'Thy Kingdom come. Thy will be done on earth as it is done in heaven.' Why did Jesus instruct His disciples to pray so, if it was finally impossible for earth to become a loyal province of the Kingdom of God? Can He have meant that His followers should pray for something greater than it was God's purpose to bestow?

The other passages which imply that the Kingdom of God can really embrace all men on earth do not use the term 'Kingdom of God,' but state —or imply—a world saved. They are: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; *but that the world should be saved through him*' (Jn $3^{16.\ 17}$). Two points are noticeable in the words italicized. The word 'κόσμος' surely implies human society on earth. And 'saved' is the *aorist*, which implies a complete act.

In the prayer of Jesus (Jn 17) He is recorded to have besought the Father 'that they may all be one: even as thou, Father, art in me, and I in thee, that *the world may believe that thou didst send me*' (*v.*[21]). Does not this imply the desire and expectation of world conversion and world salvation? 'We have beheld, and bear witness, that the Father hath sent the Son to be the Saviour of the world' (1 Jn 4^{14}). This is surely a definite and emphatic statement that God's purpose in Christ is world salvation.

'God was in Christ reconciling the world unto himself' (2 Co 5^{19}). Taken alone these words imply 'world salvation.' This meaning is supported by their context. For they come just after Paul has said 'If any man be in Christ there is a new creation' (2 Co 5^{17}). Here the present tense excludes the possibility that the New Creation means something that occurs only in Heaven beyond. This is confirmed by the other Pauline passage where 'new creation' occurs (Gal 6^{15}): 'Neither is circumcision anything, neither uncircumcision, but a new creation.' Circumcision was the sign of the Jew, but was valueless, because merely an outward sign that had no vital connexion with the real life; but the Christian sign is a new creation which is constantly visible in the 'fruit of the spirit' (Gal 5^{22}). It is real. The man is really 'changed.' Paul in 2 Co 5^{19} meant surely that God's purpose in Christ is that the whole world shall be as much a new creation as is the Christian who by the fruit of the Spirit in him is easily recognized as such.

I submit that all the above passages, as they stand, state, or imply, that God's purpose in Christ is to save the world 'as a going concern,' not only to bring some of its inhabitants into Heaven beyond.

(2) The eradication of opposition to God is central in the message of Jesus. The call to repentance involves this. Jesus proclaimed (Mk 1^{15}): 'The kingdom of God is at hand.' It is possible *now*. Therefore, 'change your minds' μετανοεῖτε. The change is clearly from pride and self-centredness to trust in God. 'Believe the good news'—surely this means the news that the Kingdom is actually possible now. This again is confirmed by such statements as that the purpose of Jesus was 'to take away sin.'

I believe that the best and fullest suggestions of what the change of mind means are contained in the Sermon on the Mount as Luke records it (Lk $6^{20\text{-}49}$). Matthew by re-arrangement and expansion (no doubt using genuine sayings of Jesus given at other times) tends to obliterate the natural sequence to be seen in Luke.

First. The beatitudes and woes (*vv.*[20-26]) state that those who are needy, and know it, are ready for God's rule. The satisfied, being satisfied, are not.

The second (*vv*[27-38]) states that the great feature of the lives of those in the Kingdom is returning good for evil, because that is God's way towards men; and that in the end this will succeed (*v.*[38]).

The third (*vv.*[39-45]) emphasizes the futility of theory apart from practice, and the impossibility of teaching others what you are not practising yourself. The real man is seen in his actions and attitude to others.

The fourth (*vv.*[46-49]) states that to accept and obey the words of Jesus is more important than to call Him 'Lord.' To follow His teaching is building on a rock. To disregard it is to ensure failure.

I would offer four brief comments here. First, that undoubtedly the very possibility of living thus depends on a 'change of mind,' from trust in self to trust in God. Second, that it is God's will that men should live so, and that therefore it must fit men and the world. But 'fit' not in the sense of being congenial with men and circumstances as they are, but as necessary for making them what they ought to be. Third, that the whole tone of the passage suggests that such living would succeed in its aim, and verse 38 clearly says it. Fourth, that the minimizing of the value of the words of Jesus, which is current in some circles to-day, is not only explicitly condemned in verse 46, but also by the whole of the last section (*vv.*[46-49]). It almost reads as if Jesus had seen, even in those early days of His ministry, that His followers would be tempted to *substitute* honouring His person, for following Him into utter devotion to God. There is no ground whatever to regard these two as alternatives.

(3) That the small progress made in nineteen centuries towards the Kingdom of God on earth is due in large part to ' watering down ' the gospel. Mr. Cragg says ' the belief in universal conversion rests upon the assumption that all men are naturally inclined to the good and are only waiting for the opportunity to embrace the gospel.' I question if most of those who believe, as I do, that the purpose of God is world salvation, entertain this roseate view of human nature. We do indeed believe that there is *some* good in every one, and at least the capacity to recognize good when seen. But such a phrase as ' only waiting for the opportunity to embrace the gospel ' greatly exaggerates any preparation for the gospel that we discern in most people. In fact, our reliance throughout is on the infinite power of the love of God in Christ, first both to attract and to judge men, *where it is seen*, and then if accepted to transform them. But it has to be seen. And even when seen, ingrained habit and false tradition make a hard fight against it and often win. We do not minimize the struggle between light and darkness, between God and evil. It is a real struggle, and darkness and evil sometimes win. But if God's purpose is world salvation, as the passages above noted indicate, can He possibly be finally defeated ?

The conflict is between Light and Darkness, between good and evil. Has it been a straight fight ? Has the church generally truly represented (I do *not* say ' adequately reproduced ') the light and goodness of Jesus ? There have indeed never failed to be some real saints in every section of the church ; but, as a whole, have not the light and goodness displayed been terribly mixed with darkness and evil ?

I can see two facts which partly account for the Church's failure. (*a*) While the clear implication of the teaching of Jesus, and in fact of the New Testament generally, is that the true life of man is in complete dependence upon God, receiving both guidance and power from Him, and therefore, of course, that evil will inevitably result from refusing the Kingdom of God ; the Church for ages regarded such a life as one only possible for the select few, and expected of the rest no more than orthodoxy, church attendance and keeping the ten commandments. This idea of two different standards still persists. The life of genuine surrender to God is regarded as if it were, so to say, the requirement for an Honours Degree in the Divine University. Most professing Christians think they must work for a pass, for which easier subjects are set. But in so judging they are omitting the essential thing.

(*b*) The churches throughout the ages have added a mass of doctrines, practices, and regulations to the Christianity of the New Testament. Some of these were good and useful—but not essential. Others were to a greater or less degree denials of the clear meaning of Jesus. In either case the mere mass of them has obscured the central thing. (A clear case of ' watering down.') Is it reasonable to expect that men will see the light when it is so obscured ?

Let me give one instance of this obscuration which is of far-reaching importance. The chief argument against the message of Jesus, that God loves all as Father and therefore can be trusted utterly, is the manifest evil in the world, seen in exploitation, wars and what follow often from both, famines and widespread distress. Quite obviously all these are direct results of men not taking the way of life set before us by Jesus. They are results of human sin. They are the acts of men against God. Yet even to-day some Christian preachers and theologians still tell people that they are divine punishments. Thus they ascribe the results of man's evil doing to God, and thereby tend to confirm man's belief that God *made* the evil, and therefore is not love. They fail to realize that the message of Jesus aims at cutting away the root from which all these evils spring.

Perhaps one of the most cheering facts of the present day is that the Church generally is beginning to recognize that these twin large-scale evils, exploitation and war, are contrary to the will of God. But two facts must be borne in mind. The Church can scarcely be said to have *led* in the protest against them. At best the Christian protest and that of socialist and agnostic (both often anti-Christian) began at about the same time. The other fact is that for hundreds of years the ' Christian ' nations of Europe have been conquerors and exploiters of other races. They have been the typical exploiters and war-makers for many generations.

That the last hundred and fifty years has been [1] the period of the greatest expansion of Christianity, is clear proof of the power of the gospel to win men, even when presented by those of the exploiting races. What might be its power to win the world, if it were totally freed from the taint of war and exploitation ?

One word more. From experience I know that, if I left the matter here, some readers would say : ' He believes in the Kingdom of God on earth, *therefore* he denies Heaven for ever beyond.' There is no ' therefore ' about it. I have never heard of any valid grounds for supposing that the two hopes are alternatives. Can the Good Creator of all possibly be satisfied with disloyalty in any part of His Universe ?

[1] See Professor Latourette's *The Unquenchable Light* and *The Prospect for Christianity*, and relevant passages in his monumental ' History.'

In the Study

Virginibus Puerisque

No Lifts

By the Reverend Charles M. Hepburn, B.D., Crieff

'And set him on his own beast.'—Lk 10[34].

There was a paragraph in a weekly paper lately which had this heading, 'Thanks for the Lift.' It said that thirty years ago a family going to picnic at Los Angeles in California gave a lift in their car to a stranger, who afterwards apparently spent the day with them there and then departed, and they heard of him no more. Not until the other week, anyhow, thirty years after, when they got news that this unknown man had left them £36,000 for their kindness in giving him a lift.

After reading about that incident I recollected something I once saw when motoring along behind a big, lumbering, steam wagon. As I squeezed past it, I noticed on it a placard in red. It said, rather bluntly, 'No Lifts. By Order.' I daresay they had to put up that notice or the driver might have been hindered a lot by people asking him for a lift.

Still, while possibly that rule is all right in such a matter, there are sometimes people who make that their very selfish motto. Jesus told us a parable or a picture story about two such. On the road to Jericho, He said, a man who had been wounded and robbed was lying groaning, when a priest or holy man passed by and never gave him a look, far less a lift. In that respect a second man who came along, a sort of church official, did a bit more, because it would seem he crossed the road and gave the wounded man a look, although he, too, didn't give him a lift. Happily, however, there was a third man, a Samaritan. He not only saw, he also helped. He hoisted the wounded man on his own beast and brought him safely, our Saviour said, to an inn. His motto anyhow was not 'No Lifts.'

Now that, of course, is what we who are Christians are supposed to do. Others, moreover, very soon observe whether or not we do it. When a visitor was walking with a medical missionary through a market-place in Morocco once, a native woman was overheard saying, 'When a man falls, we just walk over him: these followers of Jesus pick him up.' So we should. Our job is, as Jesus reminded us, to go and 'do likewise,' giving a lift to the weary, stretching out a hand when it is required, or, as somebody said:

> Helping, when we meet them,
> Lame dogs over stiles.

Jesus Christ Himself was, of course, the great Good Samaritan, for He healed the sick, helped the needy, and raised up the fallen. Therefore He has a perfect right, hasn't He, to ask us to do it?

> He picked us up, our wounds He healed:
> Unsparing were His saving labours.
> Then for our help His voice appealed—
> 'Do likewise thou, for these thy neighbours.'

Pilchards Turned Into Jewels

By the Reverend J. Clifford Mitchell, Penzance

'I restore him fourfold.'—Lk 19[8].

I live quite near the place in Cornwall where pilchards are unloaded from fishing vessels, so when I heard of this announcement that pilchards would be turned into jewels I was interested. A pilchard is not a very large fish, but it looks like being very valuable. A jewel is not very big, but it is, in some cases, worth a lot of money. You can never judge the value of a thing by its size.

The idea is to extract pearl essence from the scales of pilchards. From this essence, which is a kind of pigment, artificial jewellery, high-class paint and plastics can be made. A hundred pilchards would provide four ounces of scales. Pilchards turned into jewels! It sounds very exciting.

The story of the way men change things that appear almost useless into things that are very valuable is a very wonderful story indeed. Locusts have always been regarded as the enemy of mankind, but to-day they are being turned into service in several parts of Africa. In North Africa the French are using them to make soap, and in East Africa the British settlers are grinding them to powder and mixing them with maize meal to make cattle food. None of us would like to meet snakes. They are dangerous things. Do you know that to-day snake venom is widely used as a valuable drug? These are illustrations of how things that were once looked upon as enemies are being pressed into service for our good. Man has taken hold of these things and so changed them that they have become valuable.

But there is something more wonderful in the work which God can do in a human life, making a life that is ugly in words and deeds, beautiful in aim and purpose. Read the story of Zacchæus and

you will learn how the love and friendship of Jesus changed an evil man into the jewel of goodness. 'If I have taken things wrongly from people, I will give back four times as much.' What a wonderful change! The love and friendship of Jesus wrought this change.

The Christian Year

THIRD SUNDAY IN LENT

Light to End our Darkness

BY THE REVEREND VINCENT ROSS, B.D., GLASGOW

'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.'—Jn 8^{12}.

In ancient Greek legends and theophanies the god Prometheus is honoured among men as the greatest benefactor of the race, because he is reputed to have brought down fire from heaven to earth and made it available to men.

In hard, concrete, historic fact it is Jesus who claims the right to this homage. 'I *am*,' said Jesus, 'the light.' On the face of it that is a staggering, fantastic claim which only an incredibly befuddled madman, or—mark it—God would dare to proffer.

Here was an obscure peasant, a man who wrote no books, painted no pictures, composed no music, and led no conquering armies—a man about whom the famous people of His own generation had never heard. Yet this very Man, confronting the glory that was Greece and the splendour that was Rome and the star-studded story of Judaism, calmly arrogates to Himself a position transcending all the wisdom and the splendour of the centuries. For sheer audacity that claim takes away your breath.

If Christ be the Light of the world it means that Christianity is an exclusive, unparalleled religion, staking a claim such as no other religion ever could. It means that the Christian religion is the one faith which can banish the darkness from society.

Let us try to say one or two things about this claim.

1. *Christianity is relevant and speaks to our condition.* Before psychology was, Jesus was an expert psychologist. He knew human nature and society and with unerring instinct was able to diagnose its weakness and its clamorous needs and lay His finger on the issue at stake.

Notice the masterly approach of Jesus. The Great Master did not focus attention upon the darkness but rather on the positive light which was to dispel the darkness. Jesus knew that He had no need to preach darkness to those people gathered in the Jewish Temple. At this very Feast of Tabernacles were there not, in the Court of the Women, four golden candlesticks to be lit on the first evening of the Feast, as a symbol of the darkness in which the world existed? Did not one of the great songs of faith begin like this: 'O send thy light forth and thy truth?' There surely is the ancient cry of a man in darkness asking for a lamp. Had not the greatest of their prophets spoken a memorable word; 'darkness shall cover the earth and gross darkness the people'? There was no need for Jesus to preach darkness to the Jews. They well understood their condition. There was no need for Jesus to preach darkness to the cultured Greek. Plato had taught that mankind was living in a cave, groping about among shadows and gloom.

There is little need to preach darkness to your intelligent modern man. The state of this old world has plunged multitudes into darkness so deep and pitiless that they can no longer believe that there is any purpose in living or any value in human personality. Darkness—nothing else. For others it is science that preaches darkness to them, when it tells them that the Universe is doomed, that its energy is running out, however slowly, like the running down of a clock, and that finally the earth will be uninhabitable. Others again have had darkness preached to them by the eloquent voice of human suffering. 'Were a stranger to drop suddenly into this world,' said that shrewd Scots philosopher Hume, 'I would show him as a specimen of its ills a hospital full of diseases, a prison crowded with malefactors and debtors, a field of battle strewn with carcases, a fleet foundering in the ocean, a nation languishing under tyranny, famine or pestilence.' 'Honestly,' he flatly declared, 'I don't see how you can possibly square that with an ultimate purpose of love.' Or, again, darkness is preached by something quite frankly personal—by years of bafflement, frustration and hopeless defeat in the battle for personal character and Christian integrity. All darkness—nothing else. We know that only too well. But the issue is—Where is the light through which society can emerge out into the open light of day?

When Spencer and Carnegie formed their famous partnership for scientific discovery for ten years they pursued their mutual researches and often when they wrote to each other they would say: 'Have you any light?' To which the invariable reply was: 'No, not yet.'

Not yet—so men have spoken for centuries. But when Jesus comes it is the coming of the Light of the world.

What a marvellous story is the life of George

Fox. There if ever was a soul tortured and haunted by the fact of his darkness until one day he could stand it no more, and downed tools and went out into the dark in search of what he was pleased to call 'that far land of light.' He called at vicarage after vicarage in search of light but always without success. The parsons proved to be blind guides. It was one day when he was alone with his despair that the truth flashed home. 'I saw,' he writes, 'that there was none among them all that could speak to my condition.' And then it was a voice spoke within. 'There is One, even Christ that can speak to thy condition.' And at that the heart of George Fox leapt for very joy. The darkness was past.

The influence of a dictator may spell darkness for the world; the influence of Jesus spells light. Many of the great movements of our day are working for darkness; the society of Jesus is working for light. Too often our own words and actions only add to the darkness and confusion of society but every word and act of Jesus is an addition to light. The religion of Jesus is splendidly relevant to our prevailing condition.

2. *This light which the Christian religion offers is the Light of Life.* It is the light which issues from the new life lived in the company of Jesus Christ. Some pious people stupidly conceive it as light upon all sorts of problems and all departments of knowledge. For example, they speak as though this light gave them the right to pronounce a verdict on theological dogma or even technical economics or academic science. Let it be stated clearly with no dubiety, the light which Jesus sheds into our minds is the 'light of life.' It is light for the purpose of living; to make plain to us God and the essential facts of life; it is insight into moral and spiritual truths which is inextinguishably necessary if men are to be saved from blundering into the false judgments which damn and blight our private and social life.

It is, for example, light which banishes the darkness of fear. With some people it is fear of living in a senseless universe which in the long run carelessly tosses our accumulated gains into the waste-paper basket. In others, it is the fear of death or of imminent chaos and the twilight of civilization, or perhaps some unspeakable fear of life or the degradation of failure. It is to such people that the Christian religion with its Lord of Love who reigns beyond the Flood can bring a great light.

> Sun of my soul, Thou Saviour dear,
> It is not night if Thou be near.
>
> Our midnight is Thy smile withdrawn,
> Our noontide is Thy gracious dawn.

3. *This Light of Life offered by Christianity is exclusively inclusive.* It is inclusive—Light for all the world. It is exclusive—the only true Light. Far be it from Christianity to disparage other ancient faiths and the light which God has revealed through them. But so far is Christ superior to them that their flickering light seems to be well-nigh darkness.

'Jesus,' said a Hindu in India recently, 'is lighting up the soul of India as the sunrise first strikes the high peaks of the mountains and then gradually the light sifts down to the valleys. He is lighting the finest among us, and the light is gradually permeating down through the masses. And we are glad to be conquered by that Light.' Christianity is Light for all mankind.

4. *This universal light can only be received on one unvarying condition.* It is for him who follows Me, said Jesus, that the darkness is passed.

In the world to-day are new powers of electric energy. Yet some people do not use them. The ether is vibrating with myriads of voices yet some people do not tune in to receive them. This world is full of Christ's Light. Nothing that man can do could ever destroy that Light. But men can shut themselves away from the Light. And who will be surprised if the multitudes still walk in darkness.

> I heard the voice of Jesus say,
> 'I am this dark world's Light;
> Look unto Me, thy morn shall rise,
> And all thy day be bright.'
> I looked to Jesus, and I found
> In Him my Star, my Sun;
> And in that light of life I'll walk,
> Till travelling days are done.

Staggering to our minds may be this claim of Jesus. But it is no preposterous word of a maniac. It is the Voice of God and it speaks the simple truth. The Christian religion speaks the only word which can end our darkness.

How wise to ask Him to be our Guide!

With such a Guide our journey is secure. If—only—we—come.

Fourth Sunday in Lent

Koinonia

By Professor A. M. Hunter, Ph.D., D.Phil., D.D., University of Aberdeen

'Our fellowship is with the Father, and with his Son Jesus Christ . . . we have fellowship one with another.'—1 Jn $1^{3.7}$.

'Open-sesame' in the fable was the word which admitted to secrets. There are words in the New Testament like that. Study them, wrestle with

them till they give up their meaning, and they lead you to the very heart of Christianity. One of them is *Abba*, Jesus' name for God, a word instinct with all His unique knowledge of the Father. Another is *Agape*, 'love,' a word which describes at once what God is and how His children ought to live. And a third, the one we are going to consider, is *koinonia*. Its basic meaning is 'partnership.' The normal rendering of it in our Bible is 'fellowship.' It is a deep, rich word. We still use it. We talk, as Paul did, of 'the right hand of fellowship.' Another rendering of it, 'communion,' describes the central rite of our religion. And every act of worship is gathered up in its ending with the prayer, now nineteen centuries old, that 'the fellowship of the Holy Spirit' (that is, 'the fellowship created by the Holy Spirit') may be with us.

In the New Testament *koinonia* has two orientations—a vertical one and a horizontal; its favourite preposition is 'with'; and behind the word lies the whole story of Christ and His disciples and the experience of the Apostolic Church.

1. How did it begin? It began in Galilee when 'Jesus appointed twelve men that they might be with him.' 'You have not chosen me,' He said, 'but I have chosen you.' It was He who initiated the fellowship—a fellowship destined to girdle the earth and to reach up beyond time and history into the supernal world. In the beginning it was something quite simple, what the Jews of that time called a *Chaburah*, 'a company of friends'; but it was no ordinary *Chaburah*, for the Chief Friend was One who knew Himself appointed by God for the world's redeeming.

I need not rehearse the familiar, how in the months—the years—that followed that fellowship was tested, tried and tempered through many sweet and bitter days. Let us pass to the night before the Passover in A.D. 30. It is an Upper Room in Jerusalem, and, to all human seeming, the fellowship is coming very soon to an abrupt and tragic end. Yet, though a Cross awaits Him on the morrow, one Man, the Chief Friend, does not think so. Solemnly, simply He makes provision for their future fellowship. The simplest, everyday things—bread and wine—He makes the pledges of a fellowship that will continue by and through His death. After the Resurrection the fellowship will go on, will grow, will expand.

And it does go on. Open the second chapter of the Acts: 'And they continued stedfastly,' we read, 'in the apostles' fellowship.' Though the Risen Lord has gone back to heaven, they are not conscious of being 'orphans.' Had He not promised them, 'Lo, I am with you always,' and have not His words come true? The Spirit of Jesus is still with them, leading them, guiding them. They begin to realize that their fellowship is not meant for themselves only but for all men; that it is a fellowship not thirled to the dear, dead days in Galilee but belonging to the timeless and eternal. It is a fellowship which goes on—ay, even after death; and when they 'fall asleep in Jesus' they know that, having been 'in Christ,' they are but going to be 'with him.' And it is not only a continuing fellowship; it is a transforming one. It changes them. Gradually, as they keep the *koinonia*, they find themselves becoming different men—more like their Divine Elder Brother—so that even their foes are constrained to take note 'that these men have been with Jesus.' And when they are asked the secret of it all, they reply, 'Our fellowship is with the Father, and with his Son Jesus Christ.'

That is Christian *koinonia*, then and now, on its vertical side—a partnership with the crucified and living Lord.

2. But it has a horizontal side too. 'We have fellowship one with another,' says St. John. Right from the start they realized this. 'All that believed were together.' From the vertical relationship stems the horizontal one, the fellowship created by the Holy Spirit, who is Christ's *Alter Ego*. The Apostolic writings are full of this Christian 'togetherness.' Have you noticed how Paul sprinkles his pages with compounds of the Greek preposition *syn* meaning 'with.' Look at his names for Christians: 'fellow-workers,' 'fellow-servants,' 'fellow-soldiers,' 'fellow-prisoners,' 'fellow-members,' 'fellow-heirs.' He says that they 'fight shoulder to shoulder' (*synathlein*) in the service of the gospel. Call this camaraderie, if you like; but it is a holy camaraderie, a comradeship in Christ—a fellowship that takes up the tasks of Christ in the world, that serves and suffers as He did, a fellowship in all the burdens and the blessings of the gospel.

But the range of the fellowship goes farther. 'Our citizenship is in heaven,' says St. Paul. 'We are compassed about with so great a cloud of witnesses' says the writer to the Hebrews. And John the Seer, rapt in vision from earth, beholds 'a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues'—the very fellowship of heaven.

Truly, the *koinonia* is not confined to earth; it stretches 'within the veil.' It embraces both 'the saints on earth' and 'those whose work is done.' It binds together the Church Militant and the Church Triumphant. And its battle-cry is that of Charles Wesley—

> One family we dwell in Him,
> One church, above, beneath.

3. To-day that fellowship, which began in Galilee and numbered twelve men, now numbers seven hundred millions and spans the world. Many of us think it is the world's only hope. It is a fellowship called to do Christ's work in the world, to live and love and labour in His name, till God consummates His great purposes and winds up the scroll of history. Into that fellowship you and I have been called. He who created it is still with us. Looking down on us is a mighty host of comrades who have done their work and gone to their reward. Let us strive in our day to be worthy—worthy of that fellowship.

PASSION SUNDAY

Where is thy God?

BY THE REVEREND D. H. C. READ, B.D., EDINBURGH

'As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?' —Ps 42^{10}.

That's what they are saying. Where is thy God? You don't meet many atheists in the world to-day. Most people are convinced in their hearts that there is some kind of a God. But where is He?

One reason for the question is, of course, that people are looking in the wrong direction. Many of our contemporaries have got into the habit of thinking that anything real must be findable by scientific investigation. And so, naturally, they don't find Him, any more than you could find the real 'me' or the real 'you' by similar methods. A surgeon can cut open your body and find your appendix, but he can't find your soul, which means your real self, the You that loves and fears and hopes. Similarly we can explore the universe with our modern instruments, but we shall not so find God.

But supposing people do understand that, and stop looking for God with instruments that are not designed to find Him; and instead look around in this world for evidence of the great loving Spirit that Christians believe in, God the Father Almighty. Where is thy God? they say, as they read of the refugees trailing across our modern civilization, the fear and suspicion that is tearing the world in two. Where is thy God? they say as they watch the nations swinging from crisis to crisis like a vast liner rushing through the night with no one on the bridge. No one on the bridge—that's the point.

You remember the story of Elijah on Mount Carmel with the prophets of Baal? That's a dangerous story: for it is so easy to identify ourselves with Elijah and delight in the dramatic vindication of the true God. The story is, of course, recorded for us in order to show that Elijah, although he was in a minority of one, had behind him the power and authority of God Himself. But, in fact, the position of the Christian Church to-day is much more like that of the poor prophets of Baal. We cry aloud and make our prayers for peace and healing, but God doesn't answer in such a way as men can see. And the heavy sarcasm of Elijah is now in the mouths of the enemies of the Church. 'Cry aloud: for he is a god: either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked.'

The enemies of our text are not necessarily just those who are openly opposed to our religious beliefs. We can think of much more subtle enemies; the fifth columnists of our own hearts. It is you and I who when we read our papers often find a question-mark snaking up behind the headlines: Where is thy God? It is you and I who hear that question, perhaps only half-formulated, deep in our souls when some terrible disappointment or bereavement hits us like a sledge-hammer. 'As with a sword in my bones'—it pierces through our conventional armour of belief. The psalmist felt that same inner doubt chiming in with the taunts of the unbeliever, otherwise he would not have said: 'Why art thou cast down, O my soul?' It is just because sometimes our souls are disquieted within us that we need occasionally to face these questions, that they may be exposed to the light of God as it shines in the face of Jesus Christ.

Where is thy God? The first thing to be said is that, according to the gospel, and to the experience of the greatest men and women, *we need faith to find God.* That sounds familiar—and not too helpful. But we must remember that Biblical faith is not blind believing against the evidence. You won't find God by refusing to see the horrors of the world. Finding God means personal trust, the kind of trust you have in a good friend, or—in a different sense—the kind of trust that a scientist has when he believes that this is a rational universe. Finding God is much more like trusting a friend than being convinced by a mathematical proposition. A friend can't compel our belief as mathematical evidence does; but when he's got it then it is something even more sure and certain. And God will not compel our assent. That would destroy the relationship of the Father to His sons. We often feel we should like a demonstration like that on Mount Carmel. We shall never find Him if we look for dazzling, compelling evidence. I think of the contrast between Jacob and Job in the Old

Testament. Jacob's vow was ' If God will be with me . . . so that I come to my father's house in peace, *then* shall the Lord be my God.' He demanded proof ; things must work out all right, then we would serve God. Job's vow was ' Though he slay me, yet will I trust in him.' That is the way of Jesus Christ. That was the way that led Him through Gethsemane to the Cross.

Yes, we need faith ; but sometimes our faith isn't very strong, and we don't know where to turn to find God.

I'm not going to speak of the obvious directions in which we might look for God. We could speak of God's presence in the glory of creation. Or again, we could speak of His presence in the voice of conscience, in the beauty of music and art, in the Word that comes to us in the Bible—all these are directions in which we might look. But I'm not going to speak of any of them because they don't seem to me to answer the real question : Is God really here, intimately concerned with our human welfare, here in this world which He sometimes seems to have forgotten ?

And so I'm going to direct attention not away from the world and its distresses, but to them. For perhaps the most important answer to the question : Where is thy God ? is, *God is to be found in the very confusion and suffering of mankind here and now.*

He is to be found in the distress of mankind in two quite different ways—in warning and in encouragement, or, as the Bible would say, in judgment and in mercy.

(1) When people point to the chaos of present-day life—wars, economic dislocation, broken homes, delinquency, nervous breakdowns—and ask Where is thy God in all this ? the answer is : Just here, in these very consequences of the violation of His laws. That may seem a hard saying, but in a very true sense our calamities are proof that this is God's world. If it were not a moral world, if God were not present in it, these things would be quite impossible to understand. But the chaos of man's world to-day is a very clear consequence of our disobedience and neglect of the law of God.

Let us take a simple illustration. Suppose—just suppose—you take delivery of a new car. You get a book of instructions from the makers telling you how you must treat it if it is to function as they designed, and an offer of help if anything goes wrong. And now we'll suppose that you neglect to put any oil in the car, you drive it over paths that cut the tyres to pieces. Eventually it seizes up, you get punctures, and it looks a total loss. Do you think to yourself the maker of the car is obviously incompetent ; and he seems to have lost interest in it ? Some kind friend would be sure to come along and tell you where the real trouble lay. The car was made to work in a certain way ; you had the instructions, and the offer of help in trouble. You neglected all these things and the consequent breakdown is a judgment not on the maker but on you.

God designed the world to work in a certain way. He has shown us that way. He has even sent Jesus Christ into the world to demonstrate that way. Men and women are designed by God to live in unselfish service of God and of one another. And if they go wrong they are to turn to Him for help and guidance. If then they refuse God's way, and turn their backs on His help, then, naturally, the world won't work. And the fact that it is not working is hardly an indication that He doesn't care, still less that He doesn't exist. It is a very sure indication that this is His world : that He is intimately concerned with it. The judgment is on us, not on Him. Where violence and strife follow on suspicion and greed ; where unhappiness follows on selfishness—there is thy God !

(2) But there is more to be said. This realization of God's judgment doesn't help us to bear that suffering that comes so cruelly and meaninglessly to the individual soul. The gospel—the good news—is the amazing truth that *God is present in the conquering of evil and suffering.*

Where is thy God ? I don't know anywhere in the world where God is more clearly present than in the triumph of men and women over evil circumstances, over pain and misfortune. The question : Where is thy God ? often comes from the healthy young student with hardly a care in the world. I have scarcely ever heard it from the lips of one who has been struck down by cruel suffering. You can go to a bedside of real suffering, and come away saying to yourself, humbly and thankfully : *There* is my God. For there is a power in the human spirit that rises triumphant even through the blackest pain, and there is nothing that speaks so eloquently of the presence of the living God.

Why should this be ? I can think of only one answer. The Christ who came into the world did not only show us how we are meant to live. He came to share our human lot, including the worst suffering this world can bring—loneliness, disappointment, pain, weariness, even the sense of abandonment by God. When He hung upon the Cross and evil raged unchecked around Him, then, if ever, men might have asked : Where is thy God ? And the Christian answer is *Here*, yes, here in the very climax of innocent suffering ' God was in Christ reconciling the world unto himself.' And this suffering was not in vain. By it He broke the power of evil. And from Him has

come the power in every life to meet the dangers, the disappointments, the drudgery, and the sorrow. The greatest reinforcement to our flagging faith is the long line of men and women who 'through faith out of weakness were made strong, and valiant in fight.' *There* is thy God. There where difficulties and suffering are met in the power of Christ, and transformed into goodness. There is thy God, still silently at work for the salvation of the world He has redeemed.

We find our God, not by seeking an escape from the burden of an evil world, but by opening our hearts to the word of judgment and of mercy spoken in the midst of our trials by the Cross of Jesus Christ.

PALM SUNDAY

The Last Journey

BY THE REVEREND CHARLES E. GARRITT, LONDON

'What think ye, that he will not come to the feast?' —Jn 11^{56}.

On Palm Sunday we commemorate the last journey of Jesus to Jerusalem. It may be helpful if we try to understand the inner meaning of what is so often termed the Triumphal Entry into the Jewish capital. The impression it would undoubtedly make on numbers of people was that Jesus was at last about to establish His claim to be the Messiah in the more popular sense. There were some who were prepared to see it as the signal for a national uprising against the Roman oppressor. But such considerations were far removed from the motive and purpose of Jesus. He knew what awaited Him in Jerusalem. The Jewish authorities had taken counsel to put Him to death, and preparations were so advanced that an order had gone forth from them that if any knew of His whereabouts it should be reported. From that we may infer that the authorities had sent out their spies and that the roads leading up to Jerusalem were under observation.

Why, then, did Jesus choose to go up to Jerusalem as if He were going expressly to lay claim to the throne of David, when He knew so many, including His own disciples, the patriots, the zealots, and even the Jewish authorities, would, unquestionably, put a wrong construction on His action?

The determining factor in the situation was the expressed intention of the chief priests and Pharisees to take Jesus. This they sought to do quietly and stealthily without creating any disturbance. If they watched the roads leading up to Jerusalem then it might be possible to take Him without creating too much of a disturbance. Jesus, unwilling to be taken before He had completed His work in Jerusalem, and before He had eaten the last Passover with His disciples, anticipated the intentions of the authorities and countered them by going into Jerusalem openly. The authorities could not very well arrest Him at the head of a triumphal procession and demonstration. They feared the multitude. But there were other factors in the situation which relate closely to the innermost purpose of love and self-giving which animated and directed the whole life and ministry of Jesus. These, too, must engage our attention, and be the subject of our meditation.

For a long time Jesus had been the object of the hatred and enmity of the chief priests. He had been compelled to withdraw from Judæa altogether. We should not under-estimate the deadly hatred and implacable opposition of the chief priests and the Pharisees. They were intent on His life. His visit to Bethany, when He raised Lazarus from the dead, had been fraught with danger. Even the disciples had been aware of that. When Jesus had said: 'Let us go into Judæa again,' the disciples had said unto Him, 'Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?' They were under no misapprehension. 'Thomas, therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.' That visit had been duly reported to the authorities. 'Some of them went away to the Pharisees, and told them the things which Jesus had done.' A council had been called, the result of which was a determination to accomplish the death of Jesus. 'So from that day forth they took counsel that they might put him to death.'

Now once again, six days before the Passover, Jesus is at Bethany. The spies have not been slow in reporting the presence of Jesus in Bethany, and now 'the chief priests took counsel that they might put Lazarus also to death.' Aware of the shadow which now overhangs the house of those He loves in Bethany, Jesus, the very next day, rides openly into Jerusalem. By the challenge of His presence in the city He will draw the attention of the chief priests to Himself and Lazarus will escape the threatened reprisals. He has walked deliberately into the trap. With the roads guarded and spies throughout the city, His pursuers await only a favourable opportunity to arrest Him. Jesus knows He is being hunted, and we see Him eluding and outwitting them. In the Temple during the day He was safe because of the multitudes, but at other times He was in deadly danger. How short and precious is the time that now remains, and in those few remaining hours with His loyal disciples He has to impart tremend-

ous things of appalling yet glorious significance, at which, before, He could only hint. It is wonderful how He kept His movements hidden from the authorities, and we are afforded a glimpse of how He managed to do it, so that at the last they had to suborn one of His disciples to betray one of the hiding places in which He could be found. Consider those remarkable instructions of Jesus in preparation for the Last Supper, and see in them an example of the secret arrangements whereby Jesus managed to throw His enemies off the track. Two of His disciples were to go to a certain part of the city and there they would meet a man bearing a pitcher of water, a secret but unmistakable sign, seeing that it was a most unusual thing for a man to be carrying a pitcher of water, for that was the task of women. No word was to be spoken. They were to follow him right into the house, and when inside they were to say to the good man of the house, 'Where is the guestchamber? . . . And he shall shew you a large upper room . . . there make ready.'

'And they went and found as he had said.' In that way the knowledge of where the Upper Room was to be found was kept from Judas also, who might have betrayed it to the authorities beforehand, and so prevented or disturbed that last solemn Passover meal Jesus so ardently desired to eat with His disciples.

So the triumphal entry was no vain display of heroics. Jesus knew what awaited Him in Jerusalem, and that entry was a deliberately chosen step to evade capture until His work should be completed. It was more than that; it was a giving of Himself in love for His friends. Its immediate purpose was to save the household at Bethany; its ultimate purpose was to give His life a ransom for many. That is the key to Palm Sunday and it is the key to all that followed during that tragic week. It received its full illumination and justification in the last impression He sought to leave on the minds and hearts of His disciples. There were many things they would remember, but there was one that Jesus was concerned should be impressed upon their minds for ever.

It is recorded of scientists that they have spent their last moments making sure their discoveries shall be handed on, and it is recorded of one great writer that he spent the remaining hours of his life dictating in order that his last book should be completed. As far as we know, Jesus gave no instructions with regard to His superb and unparalleled teaching to have it recorded. No, we must seek in another direction. Our eyes are turned to the Upper Room. There the secret and the purpose of Jesus' entry into Jerusalem, and of His determination to keep the hunters at bay until He is ready, are laid bare in that sad and solemn scene. Concentrated into a simple, solemn, dramatic, and symbolic action, permeated with Passover associations, was all the essence of the love, passion, and self-giving of Jesus. Such was the last ineradicable impression Jesus sought to leave upon the minds of those who had companied with Him during His earthly ministry. 'And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer.' 'And taking bread he blessed it and said: This is my body which is given for you.' And after supper the Cup, saying: 'This is my blood of the new covenant, which is shed for many unto remission of sins.' His body given, His blood shed, Himself given a ransom for many, His life given an offering for sin, His flesh given for the life of the world. There is no mistake about that central truth which is the inner principle of the Cross. 'And,' says the Evangelist, 'these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.' He that believeth on Christ shall never die. He shall live eternally. That is the promise and the assurance. As we view afresh that steadfast and resolute purpose which Jesus completed and fulfilled in going to Jerusalem, and as we recall once again the events which Palm Sunday commemorates, shall we not once more renew our allegiance to Him who has tasted death for every man and who has given Himself for us? May each of us, gratefully, joyfully, realize afresh and appropriate the innumerable benefits of His passion and death.

Contributions and Comments

St. Matthew iii. 15: *Ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην.*

In The Expository Times for June 1949, Dr. F. D. Coggan argued that in this context *δικαιοσύνη* should be understood in a soteriological rather than in an ethical sense. The teaching of the passage might then be summed up thus: 'Only by His very literal standing-in with His people will they see the saving activity of God completely brought about.'

This is an interesting suggestion, which unquestionably sets forth a profound truth as to the vocation of Jesus. But it seems doubtful whether

it represents the impression meant to be conveyed by the Evangelist at this point. The following considerations are some of those that must be borne in mind :

(1) It has often been suggested that both Luke and Matthew appear to betray traces of uneasiness over the baptismal narrative. Luke compresses the crucial act of baptism into a participle, accompanying it by another which is possibly meant to be quite as significant (3^{21} *Ἰησοῦ βαπτισθέντος καὶ προσευχομένου*), and moves the emphasis of the narrative on to the opening of heaven, the descent of the Spirit, and the Divine voice. Matthew introduces a dialogue which is almost transparently apologetic in its motive (whether we go so far as the late Dr. C. J. Cadoux or not, in calling it ' a feeble Matthæan gloss '). It seems probable that before these Gospels were written, the fact of Jesus' baptism by John the Baptist had been misconstrued, perhaps exploited by the followers of John. This might well have taken place, even though we have insufficient evidence to speak confidently of anything like a ' Johannine Church ' as distinct from ' small coteries within the synagogue ' (cf. Wilfred L. Knox, *The Acts of the Apostles*, 88).

(2) There is a pronounced ' legalistic ' strain in the material which is peculiar to the Gospel according to Matthew. The work of such scholars as A. H. McNeile, B. W. Bacon, and G. D. Kilpatrick has established this feature of the book beyond any doubt. ' To a remarkable extent a concensus of critics has already been attained as to such characteristics as his neo-legalistic motive, his Jewish-Christian mode of conceiving the gospel message. . . .' (B. W. Bacon, *Studies in Matthew*, 132. Cf. ' The Gospel and Judaism ' in G. D. Kilpatrick, *The Origins of the Gospel According to St. Matthew*). It would be entirely in harmony with this emphasis in the Gospel if 3^{15} were taken in the generally accepted, moralistic, rather than soteriological, sense—' thus it befits us to fulfil all our rightful duty.' A central part of the Sermon on the Mount (5^{17}–6^{18}) is to be devoted to the ' Greater Righteousness ' which is binding upon the followers of Christ, and a phrase like *τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν* . . . in 6^{1} (of which the less strongly attested *ἐλεημοσύνην* and *δόσιν* are, in any case, only narrower particularisations), is quite characteristic. It does not seem improbable that this Evangelist should represent Jesus as ' fulfilling righteousness ' at His baptism in the more moralistic sense.

(3) The word *δικαιοσύνη* does very frequently in the New Testament have the soteriological content which Dr. Coggan would assign to it in Mt 3^{15}. It is, owing to Old Testament influence, ' primarily a salvation-word and not an ethical word ' (N. H. Snaith, *The Distinctive Ideas of the Old Testament*, 168). The recognition of this fact has been especially important in the exposition of the Pauline epistles, but even in them one has to examine the word in each of its contexts in order to decide the precise shade of meaning in view. Thus it seems clear that in Ro $6^{13.\ 16}$ 8^{10}, 2 Co $6^{7.\ 14}$, the ethical sense of the term is dominant (though the Apostle would of course maintain that the state which it describes is a result of the salvation-process). It should be observed also that epistles such as 1 John and 1 Peter use *δικαιοσύνη* in its few occurrences invariably in the ethical sense (1 P 2^{24} 3^{14}, 1 Jn 2^{29} $3^{7.\ 10}$). It is evident that the term does not always carry its richer, redemptive significance in the New Testament. With regard to the Gospel of Matthew, it may be noted that, while B. W. Bacon writes ' As has been acutely observed the term *δικαιοσύνη* in Mt can in most cases be best rendered " Salvation " ' (*Studies in Matthew*, 134), nevertheless in his own translation he renders 3^{15} as ' for it is fitting to perform thus every *act of righteousness* ' (p. 270).

It may be of interest to refer here to recent discussions of the passage under consideration. G. D. Kilpatrick (*The Origins of the Gospel according to St. Matthew*, 50), points out that the style of $3^{14.\ 15}$ is thoroughly Matthæan (rather than suggestive of an earlier written source), and that the content is secondary, ' arising out of reflections on and criticisms of the Marcan record.' The phrase *πληρῶσαι πᾶσαν δικαιοσύνην* is designed to answer the question ' Why had Jesus to be baptized ? ' and ' Did His baptism imply sin ? ' as 3^{14} deals with the question ' Did it point to His inferiority to John ? '

W. F. Flemington (in *The New Testament Doctrine of Baptism*) takes a similar view of our passage and its origin (26 f.). He argues strongly for an element of ' corporate repentance ' (as we may sum it up) and of self-identification with the people of God, in the baptism of Jesus (see especially 27, 120–1, with the reference to Rawlinson, Oepke, and Denney). We may compare with this treatment some comments in the study by J. O. F. Murray, *The Witness of the Baptist to Jesus* (The Expository Times, xxxvii. [December 1925] especially 105–6).

C. K. Barrett (in *The Holy Spirit and the Gospel Tradition*) makes this comment on our passage : ' Matthew's variants in the baptism narrative, and his added verses, are secondary ; but the motive supplied for the baptism—*πληρῶσαι πᾶσαν δικαιοσύνην*—is nevertheless worthy of consideration. It means complete obedience to every ordinance (as if *δικαίωμα* had been used. See Klostermann, *ad. loc.*), which was according to some Rabbinic sayings necessary before the Messiah could come (*e.g.*, *Sanh.* 97A ; " the Messiah cannot come until

the people repent and perfectly fulfil the law "—Schürer, *Jewish People in the Time of Christ*, II. ii. 163)' (p. 35, note 1).

It will be clear that the last extract is most in harmony with the general argument of the present note.

It hardly needs to be said that whatever our opinion as to the precise meaning of δικαιοσύνη in the context under consideration, it is still open to us to attach the greatest importance to the element of corporate significance and of self-identification with Israel, in the ministry and in the baptism of Jesus. To accept an ethical rather than a soteriological understanding of the word in Mt 3^{15} does not commit us to interpreting the vocation of Jesus in terms of atomistic individualism.

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Paul and Q

In an article entitled 'Parallels between the Pauline Epistles and Q' (The Expository Times, lx. [August 1949], 318–320) I attempted to prove that St. Paul was acquainted with the teaching of Jesus which we find in Q passages within the contexts Lk 10^{1-22} and 6^{27-49}.

With regard to Lk 10, I believe it is possible to adduce another parallel between the words of Paul and Q passages in that chapter.

In his speech to the Ephesian elders at Miletus, reported in Ac 20^{18-35}, Paul says (*v.*^{29}): 'I know that after my departing, grievous wolves shall enter in among you, not sparing the flock.' In Lk 10^{3} Jesus says: 'Behold, I send you forth as lambs in the midst of wolves' (Mt 10^{16}: 'Behold, I send you forth as sheep in the midst of wolves'). It seems quite certain that we have in the words ascribed to Paul a reminiscence of the words of Jesus, and the probability is that the reminiscence was in the speech as Paul delivered it. If it is suggested that the reminiscence is due to Luke who was the author of Acts, we have to face the extraordinary fact that Luke hits on the very section of our Lord's teaching to which Paul is so fond of alluding in his Epistles. The most natural inference is that Luke is reporting Paul's speech substantially as he delivered it.

Indeed, one of the most striking results of comparing the words of Paul with Q is to enhance Luke's reputation for fidelity to his sources. Another striking result is to drive home the closeness of Paul's dependence upon the teaching of Jesus. And still another is to indicate that the oral tradition of that teaching as Paul knew it, even at the time when he wrote his early epistles, was already taking the shape which it eventually reached in Q.

A. W. Argyle

Gerrard's Cross

Recent Foreign Theology

Old Testament Studies. The small, but enterprising, Dutch Old Testament Society continues to publish its annual volume of studies. Of these the seventh has now appeared,[1] and it offers varied fare, all very learned and worthy of study. Nearly half the volume is devoted to a minute study of the text of Zec 9–14 in the light of the ancient versions, and there are chapters on each of these versions and on the Massoretic text. This constitutes a doctoral dissertation and so far as I know it is the first publication of Dr. Jansma, who is to be congratulated on this study. A short article by G. J. Thierry is divided into three parts, the first offering a new theory of the origin of the Hiph'il conjugation, the second criticising the terminology used for the Hebrew tenses by Bauer and Leander, and the third proposing the reading שָׂר שְׁכֶם in Jg 9^{28} for M.T. שְׁכֶם. A longer article by M. David examines the relations between the Biblical Law and the Code of Hammurabi and offers strong reasons for disputing the common view that the Biblical Law is either derived from the Babylonian or goes back with it to a common source. In the field of archæology J. Simons discusses the walls of Jerusalem, and in particular the wall of Manasseh and the 'Mishneh' of the city. Th. C. Vriezen offers a careful study of the technical term *hizza*, belonging to the sacrificial terminology, and argues that it denotes consecration in some uses and lustration in others. The concluding article is a part of a doctoral dissertation by Professor van der Ploeg, in which the Biblical terms for the 'poor' are re-examined, and some of the views that have been advanced—notably that the poor constituted a social class or that they were a religious society—are rejected. Protestant, Catholic, and Jewish writers publish their researches here side by side, and offer an example in collaboration in scholarship. All the articles in this volume are written in English, with the exception of the last, which is in French.

[1] *Oudtestamentische Studiën*, Deel vii, edited by P. A. H. de Boer [1950]. Brill, Leiden.

Introduction to Hebrew Literature. A thousand-page posthumous volume by the well-known and distinguished French scholar Adolphe Lods is sure to be widely welcomed by scholars everywhere. It treats of the literature of the Old Testament and of the Apocrypha and Pseudepigrapha, but arranged throughout in the historical order of composition, according to the author's dating.[1] The Apocrypha and Pseudepigrapha are treated in their proper historical places, instead of being gathered together at the end. By this arrangement books which are held to be of composite authorship are split up and treated separately at different points, while books which rest on older sources have their sources treated in their historical order. So far as the Pentateuch is concerned there is an excellent review of the history of criticism and treatment of the critical questions early in the book, and then the sources and their combination are dealt with in their proper place. There is also a most valuable chapter dealing with the poetical remains which are embodied in the Pentateuch and historical books. Speaking generally the positions adopted by the author are those which were common a generation ago, and he seems but slightly influenced by recent trends. Those trends have been in favour of somewhat earlier dates than he often adopts, while some have gone much further and challenged the whole critical basis on which Lods builds. The challenges have nowhere been worked out on anything like the scale, or with anything like the completeness, of the views they challenge, or in the light of all the evidence which we have, and the re-presentation of the case by such a master is likely to bring reassurance to many, though there are few scholars who will not want to demur at some points. Much gratitude is due to Professor Parrot, who has written an Introduction and two appendices to this book, and who is doubtless responsible for its appearance. It is the legacy of a front rank scholar, and it should be read by all serious students of the Old Testament and related literature.

Ezra and Nehemiah. Professor W. Rudolph, who was the author of the last volume of Eissfeldt's *Handbuch zum Alten Testament* to be issued—the commentary on Jeremiah, published in 1947—has now swiftly followed this with another volume in the same series, dealing with Ezra and Nehemiah, and also with 1 Esdras.[2] It is well known that many complex problems attach to these books, and widely differing solutions have been offered. The relation of the Greek text of 1 Esdras to the Hebrew text of Ezra and Nehemiah, the question of the return from captivity, the relation of Sheshbazzar to Zerubbabel, and of Ezra to Nehemiah, and the chronological problems attaching to Ezr 4, are but a few of the problems, all of very great importance and none of them securely solved. In this commentary the reader is brought abreast of contemporary discussions of them, and offered balanced guidance on them, though discussion will doubtless continue. On the chronological question concerning Ezra and Nehemiah, Rudolph follows the view that while Nehemiah preceded Ezra, both belonged to the reign of Artaxerxes I. Further, he holds that Ezra created disorder in the land and was recalled, and that Nehemiah had to return to restore the position. The composition of the work he ascribes to *c.* 400 B.C., which seems to me much too close to the events to accord easily with the garbling. In view of the paucity of recent commentaries on these books, this is a most welcome and important addition to our tools.

Three Festschriften. The task of reviewing a *Festschrift* is always an impossible one, unless space is unlimited. Three such works lie before me, of which the first contains no less than forty articles. This is the volume of studies presented to A. Bertholet, the distinguished Swiss scholar, most of whose working life was spent in a Berlin chair.[3] To give the titles of the articles would be impossible, let alone to comment on each of them; merely to list the names of the authors would be wearisome. It would include many of the most distinguished Old Testament scholars in eight different countries. It must suffice to say that every side of Old Testament study is represented here, and several of the essays go yet further afield to more general subjects, such as the nature of myth and the phenomenology of religion. Of Biblical passages dealt with the following may be mentioned: Gn 14, Ex 3^{14}, Dt 23, 2 K 11, Is 8^{23-96}, Dn 6, Hos $4^{13f.}$, Hab 1^{8}, Ps 73, 94^{20}, 104, 110, and Odes of Solomon 28^{4}. On several of these passages original suggestions are offered. Two studies are devoted to the principles of Hebrew metrics; several are devoted to the theology and thought of the Old Testament, including one on the missionary thought, one on eschatology, and one on the Word of God and Fate; philology and archæology are represented by several essays.

[1] *Histoire de la littérature hébraïque et juive des origines à la ruine de l'État juif (135 après J.-C.)* [1950]. Payot, Paris; Fr. 24.00.

[2] *Esra und Nehemia mit 3. Esra* [1949]. Mohr, Tübingen.

[3] *Festschrift Alfred Bertholet zum 80. Geburtstag gewidmet von Kollegen und Freunden*, edited by W. Baumgartner, O. Eissfeldt, K. Elliger, and L. Rost [1950]. Mohr, Tübingen; DM. 58.00.

While the price of the volume is high, it is certain that scholars everywhere will want access to it, since many of the articles are likely to be of value for a long time, while all engaged on research on any side of Old Testament work are likely to find some article indispensable for their work.

The second *Festschrift* is presented to the distinguished French New Testament scholar M. Goguel.[1] It contains twenty-seven articles of which seventeen are written in French, five in German, four in English, and one in Latin. The only British contributor to this volume is T. W. Manson, who writes on Apocalyptic. The other articles deal with the exegesis and theology of the New Testament, with the Apostolic Fathers and the Hellenistic mysteries, and with the idea of the Church. The variety, range, and quality of the articles will guarantee something rewarding suited to the taste of every reader. The authors include some Roman Catholic scholars, though most are Protestants, and the Scandinavian countries and the Netherlands are represented amongst them, as well as France, Germany, and America. They thus testify to the wide esteem in which M. Goguel is held and bring a rich tribute of scholarship to honour him and to enrich students of the New Testament everywhere.

The third *Festschrift* is a volume of studies presented to the famous Swiss scholar Emil Brunner, who celebrated his sixtieth birthday on 23rd December 1949.[2] Here a greater measure of unity is given to the volume in that all of the essays deal with some aspect of the doctrine of man. One essay is written in English, two in French, and the remaining seven in German. No essay is from the pen of a scholar in Great Britain, and only one comes from America. One essay deals with an Old Testament theme—the conception of man in Genesis—one with the meaning of freedom in Epictetus and Augustine, several with the modern debates on man's righteousness before God, existentialism, man's individuality or sociality, and one with the sociological questions arising from the disquieting report of three Professors of the University of Indiana on the sexual behaviour of the human male in modern civilized society. It is perhaps well that this more concrete introduction to man as he is in certain sides of his behaviour should be set amidst the theological speculations on his nature and being. The problems of theology and of religion are best studied in relation to one author.

In addition a special number of the Swiss journal, *Revue de Théologie et de Philosophie* has been devoted to the honour of Professor Brunner.[3] This well-known and always valuable periodical here publishes fourteen articles, and suspends its reviews and other normal features. All of the articles are written in French, and they cover questions of Biblical theology and interpretation, Church government and unity, and the social message of the Church. The authors bear well-known names, and all of the articles will repay careful study. In view of current discussions in this country the essay on the Episcopate and Christian unity will command some attention here, while one of the essays that has most interested the reviewer has been that on the Parousia, which presents the view of a Parousia already commenced and being progressively realized in stages.

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[1] *Aux sources de la tradition chrétienne : Mélanges offerts à M. Maurice Goguel* [1950]. Delachaux et Niestlé, Neuchatel and Paris ; Swiss Fr. 12.0.

[2] *Das Menschenbild im Lichte des Evangeliums : Festschrift zum 60. Geburtstag von Professor Dr. Emil Brunner* [1950]. Zwingli Verlag, Zürich ; Swiss Fr. 13.50.

[3] *Au service du Dieu vivant : Hommage de reconnaissance à M. Emile Brunner* (*Revue de Théologie et de Philosophie*, No. 155 [avril–juin, 1950]. Lausanne).

Entre Nous

Poems by Father Andrew, edited with an Introduction by Hugh Collet (Mowbrays ; 5s. net), is one of the loveliest books of minor poetry that has appeared for many a long day. Father Andrew was Henry Ernest Hardy of the Society of the Divine Compassion, all of whose ministry was spent in the east end of London. He did not begin publishing poetry until he was fifty-three years old, and between 1922 and his death in 1946 he published eight volumes. This present volume is a selection from them.

Long ago Longinus said that the secret of the greatness of great writers like Plato was that they saw always the greatness that was in men. Father Andrew had the faculty of seeing loveliness in common things. 'The simplest lives in the simplest streets may be full of heavenly beauty, as were once the streets of Nazareth, when Mary

walked through them with the Holy Child.' There is a poem on ' Pilgrims.'

Each morning as I go to Mass,
At the same place in the dreary street,
The same folk I am sure to pass,
Plodding along with patient feet.

And you and I have clothes to wear,
And things for lunch and jam for tea,
Because these folk, who sometimes swear,
Endure their long monotony.

And often when I kneel to pray
By light of London's moons and morns,
They pass before me drab and grey
But beautiful, and crowned with thorns.

In ' The Girl in the Garret ' he writes of the working girl who, after her day in the factory, climbs the stairs to her room and tries to pray. The lad she loved, who had always whistled out of tune, had been drowned at sea.

I wonder what's beyond the stars ?
And what it's like to die ?
It's a pretty common custom in the town !
Mum and Dad went west
When we was keeping company—
Then poor old Bill must go away and drown.

Death came to him quite sudden,
It might come to me quite soon,
And then—what ?
God—Jesus—Mary—angels—
And I hope,
My Bill, whistling out of tune.

In ' Mystic Beauty ' once again there is this love of common things,

I've seen a back street bathed in blue,
Such as the soul of Whistler knew ;
A smudge of amber light

Where some fried fish shop plied its trade,
A perfect note of colour made—
Oh, it was exquisite !

I once came through St. James's Park
Betwixt the sunset and the dark,
And oh the mystery

Of grey and green and violet !
I would I never might forget
That evening harmony.

Father Andrew speaks of man's coming to God,

From our deep darkness come we to Thy light,
From all our weakness to Thy power and peace,
And from our sinfulness to Thy great love.

This is the lilting singing of a man who loved God and who loved God's children everywhere. On every page there are lovely things because it is the work of a lovely soul.

WILLIAM BARCLAY

The Camel

In his latest book *What Worries Me*, Mr. Ronald Selby Wright, the ' Radio Padre,' gives a story which was told him by Mr. Scott, the Governor of the Scottish Borstal. ' Some years ago a civil servant was posted to Cairo, and took with him his wife and family. This civil servant was a tremendous admirer of General Gordon, and he wanted his boy to grow up to admire him too, and so quite naturally one of the first things he did when he went to Egypt was to take his boy to see the statue of General Gordon, the General a small figure sitting on the back of a camel. And the father said to the boy : " There's Gordon ; I want you to take your hat off with me now in his honour and remember always to honour that statue as you pass by, lifting your hat to Gordon." About four years later the father was posted back to this country and before he left he took with him his little boy, who was then aged eight years, once more to the statue. " Before we return,' said the father to the boy, " I want you just once more to pay homage to Gordon," and so very solemnly the father and the son raised their hats, and as the little boy was putting his hat back on his head again he turned to his father and said : " Daddy, there's something that I have always wanted to ask you : what is the name of the man on top of Gordon's back ? " You see the point ? For years that little boy had thought that Gordon was the camel, and for years he had lifted his hat to the camel quite solemnly and feeling he was doing the right thing because his father had told him. . . .

' And that to me is a parable how far too often people worship the wrong thing, however closely it may be attached to the truth. And that is why idolatry and superstition are so dangerous.'

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